

PAX



INFESTA
malis.

AMOR



PACIS
alumnus

A PLAINE DIS-

covery of the whole Reue-
lation of Saint IOHN : set
downe in two treatises : The
one searching and prouing the
true interpretation thereof: The o-
ther applying the same paraphrasti-
cally and Historically to the text.

SET FOORTH BY
IOHN NAPEIR L. of
Marchistoun younger.

WHEREVNTO ARE
annexed certaine Oracles
of SIBYLLA, agreeing with
the Reuelation and other places
of Scripture.

EDINBURGH
PRINTED BY RO-
bert Walde-graue, prin-
ter to the Kings Ma-
jestie. 1593.

Cum Prinilegio Regali.



IN VAIN ARE AL EARTHLIE CONIUNCTIONS, VNLES
VVE BE HEIRES TOGETHER, AND OF ONE BODIE, AND
FELLOVV PARTAKERS OF THE PROMISES OF GOD IN
CHRIST, BY THE EVANGELL.



TO THE RIGHT EXCELLENT,
HIGH AND MIGHTIE PRINCE,
IAMES THE SIXT, KING OF SCOTTES,
GRACE AND PEACE, &c.



Orsomuch (right highe and mightie Prince) as both this our diuine Prophet S. Iohn, intreating here most specialle of the destruction of the Antichristian seate, citie and kingdome, doth direct the execution of that great worke of Gods Iustice and iudgement to the Kings of the earth: as also the whole Prophets of al ages, haue for the most part, directed al their admonitions generally to Kings, princes and gouernors, to the effect that they (as Heads-men) being by holy admonitions forewarned, might (according thereto) holde all the whole body of their commoun wealth in good order: for certaine it is, that the heade being well affected, will of necessitie ministrat health and wholsome humors to the whole body. Therefore, it is likewise the dutie of Gods seruants in this age, interpreters of Prophecies, as well (according to the example of the Prophets) to incourage and inanimate Princes, to be ready against that greate day of the Lords reuenge, as also to exhort them generally, to remoue all such impediments in their cuntries and common wealths, as may hinder that work, & procure Gods plagues. For the which causes, wee also all your M. Subiects, that

anywaies (how litle soeuer) haue addicted our studies vnto these propheticall mysteries, doth not onely craue your highnes to abide constant and couragious against that day of the destruction of that Apostatik seate and citie, in case (God willing) it fall in your time: but also in the meane time, vntill the reformation of that Idolatrous seate, to be preparing and purging your M. own seat and kingdome, from all the enemies of that cause: yea, and from all others anywaies enemies or abusers of Iustice: for verely and in trueth, such is the iniury of this our preset time, against both the Church of God, and your M. true Lieges, that Religion is despised, and Iustice vtterly neglected: for what by Atheists, Papists, and Cold professors, the religion of God is mocked in all estates: Againe, for partialitie, prolixitie, dearth, and deceitfulnes of lawes, the poore perishe, the proud triumphe, and Iustice is nowhere to be found. Praying your M. to attend your self vnto these enormities, and (without casting ouer the credite thereof to wrong wresters of Iustice) your M. self, to wit certainly, that iustice be done to these your true & godly Lieges, against the enemies of Gods Church, and their most cruell oppressors: Assuring your M. be concordance of all scriptures, that if your M. ministrate Iustice to them, God the supreme Iudge shal ministrate Iustice to you against all your enemies: and contrarily, if otherwise. Therefore, Sir, let it be your M. continuall study (as called and charged thereunto by God) to reforme the vniuersall enormities of your country, and first (taking example of the princely Prophet Dauid) to begin at your M. owne house, familie and court, and purge the same of all suspicion of Papists, and Atheists or Newtrals, wherof this Reuelation foretelleth, that the number shall greatly increase in these latter daies. For shall any Prince be able to be one of the destroyers of that
great

great seate, and a purger of the world from Antichristianisme, who purgeth not his owne countrie? shal he purge his whole country, who purgeth not his owne house? or shal hee purge his house, who is not purged himselfe by priuate meditations with his God? I say therefore, as God hath mercifully begunne the first degree of that great worke in your inward minde, by purging the same from all apparant spot of Antichristianisme, as that fruitfull meditation vpon the 7. 8. 9. and 10. verses of the 20. Chapter of the Reuelation, which your highnes hath both godly & learnedly set forth, doth beare plaine testimony, to your M. high praise and honour: So also wee beseeche your M. (hauing consideration of the treasonable practises in these present daies, attempted both against Gods trueth, your authoritie, and the common wealth of this countrie,) to proceede to the other degrees of that reformation, euen orderly from your M. owne persone till your highnes familie, and from your family to your court. Til at last, your M. whol country stand reformed in the feare of God, ready waiting for that great day, in the which it shall please God to call your M. or yours after you, among other reformed Princes, to that greate and vniuersall reformation, and destruction of that Antichristian seat and citie Rome, according to the wordes prophesied, Apoc. 17. saying: The ten horns are ten Kings &c. These are they that shall hate that harlot, and shall make her desolate and naked, and shall eat up her flesh and burne her selfe with fire: Beside also a warrant and commaund generally giuen to all men. Apoc. 18. saying, Rewarde her euen as shee hath rewarded you, and giue her double according to her workes, and in the cup that she hath filled to you, fill her the double. And now, because the spirit of God, both by all his Prophets generally, and by S. Iohn particularly, com-
mends

THE EPISLE

mends and directs the execution of Iustice to kings and rulers, I trust no man shall thinke, that this our discovery (wherein is contained Gods Iustice and seuerer iudgement against the Antichristian seate) can more iustly be dedicate unto any man, than unto these ten Christian Kings, sometimes maintainers of that seate, whome, or whose successors now both the Prophet promises to be executers of that iudgment, as also in whose kingdoms reformation is already begunne: But because of these kingdoms, sometimes maintainers of that seate, and nowe desisting therefro, this your M. Realme is undoubtedly one, as also this present treatise both being written by your highnes subiect, and in your M. native language, were vnproper to be directed to any of the other Princes. Therefore, of necessitie I am led (as by the eare) to direct & dedicate these primices & first fruites of my study unto your highnes, wherein, if perchance I should seme any waies more presumptuous then acceptable, I doubt not, but your M. clemencie will pardone that presumption that comes of necessitie: But contrarily, if I herein shall be found acceptable, (as verely I look for, of your M. humanitie) then certainly, not onely conioyne I unto the former necessitie, a voluntary heart, and so do offer these presents, both gladly & necessarily unto your highnes, but also it shall incourage both me and others your M. Lieges, to proceede every man in his own calling, to all kinde of godly workes, and good exercises, to the honour of God, adification of his Church, your highnes renowne, and welfare to your M. realme, when they shall finde your clemencie to become the Patrone and protector of all zealous students, and an allower and acceptor of their godly exercises: For let not your M. doubt, but that there are within your Realme (as wel as in other countries) godly and good ingynes, versed & exer

DEDICATORIE.

exercised in al maner of honest science, and godly discipline, who by your M. instigation might yeelde forth workes and fruites woorthie of memory, which otherwise (lacking some mightie Macenas to incourage them) may perchance be buried with eternall silence. Hoping therefore, that your highnes will be a protector of vs and our godly exercises: wee pray and humbly beseech the Almighty, to be also unto your highnes selfe and most honourable bedfellowe, the Queenes M. a perpetuall protector of your honourable estates and welfare of your persones, both in body and soule, to the quieting of your M. lieges, increase of the true church, and honour of God, to whome, in Trinitie and Vnitie bee praise for euer. At Marchistoun the 29. daye of Ianuar. 1593.

Your highnes most humble
and obedient Subject,

JOHN NAPIR, Fear
of Marchistoun.



To the Godly and Christian Reader.



Although the nature of the truth be of such force and efficacy, that after it is heard by the spirituall man, it is immediatly beleued, credited and embraced: yet the naturall man is so infirme, & weake, that his beleefe must be supplied by naturall reasons, and euident arguments: Wherefore, many learned and godly men of the primitiue Church, haue gathered out diuers pithie and forcible, natural and philosophical arguments, to proue & confirm the Christian faith thereby: As in the 1. Cor. 15. 36. Paul the learned & godly teacher of the Gentiles, perswading the to confesse the resurrection of the dead, induceth a maruelous pithie and familiar argument by a naturall comparison of seede sowne in the ground, that first must die and be corrupt in the earth, and then doth it quicken vp and rise againe after an other forme, than it was sown into: And likewise other learned Doctors of the primitiue Church, writing to the Ethnicks, who sturred at the Virgins conception, and at Christes diuinitie, resoneth with them on this maner: saying, Your gods (as ye beleue) hath conuersed with many women among you, and hath begotten many children, who hath wrought no miracles: & how can ye that so beleue deny vs, that our great God hath begotten one Sonne, in whome diuinitie and humanitie are conjoynded, seeing your eies and forefathers, haue seen so many and diuine miracles wrought by him, & in his name? And so most wisely vsed they these Gentiles, own opinions and arguments against themselves, which moued the malicious Apostate *Iulian* the Emperour, to discharge from Christians, the Schooles & learning of Philosophie, yeelding the reason, because saith he, *Propriis pennis ferimur*, and as by that means, many of the most learned Gentiles in these daies, were either moued necessarily to confesse the Christian Religion to be true, pure and holy: or then at the least were made so astonished, that they were not able to write or teache against it. So likewise, now in this second arising of the Euangelicall truth, from the horrible Antichristian darknes: it is not ynough that this diuine Revelation which discouereth, the Antichrist be onely, by simple assertion interpreted, or historically applyed to the confirming of their zeale, that already knowes and detests that man of sinne and sonne of perdition: but also, to the effect the fauorers of his errors, may either be conuerted, or then their mouthes bridled from calumniating the truth, it is needfull that such necessary reasons and sure arguments, or at the least such notable tokens be induced, as may make that interpretation vndenyable. And therefore being of purpose (by the assistance of the Almighty)

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Almightie) to expounde and open vp the mysteries of this Revelation by a two-folde discourse, the one Paraphrastical, the other historical, both confronted together: I haue thought good before that work, to premit by way of introduction, a reasoning for the inuestigation of the true sense and meaning of euery notable myserie thereof, and to sette the same in forme of Propositions, as neere the analytick or demonstratiue maner, as the phrase and nature of holy scriptures will permit: and that for the better satisfaction of these Naturalists, of whome happely, God may either make true spirituall professors, or at the least, hereby bridle their opprobrious mouthes from calumniating the vndoubted truth, when they see the naturall coherence of Gods mysteries so maruelously reuealing one another, that thereby the truth of God, the history of his Church, and person of the Antichrist are detected, and the very Antichristians induced necessarilie, either to confesse themselves to bee hereby discouered, or then must they deny the scripture it selfe. And although I haue but of late attempted, to write this so high a worke, for preuenting the apparant danger of Papistrie arising within this Iland, yet in truth, it is no fewe yeares since first I beganne to precogitate the same: For in my tender yeares, and barneage in Sanct-Androis at the Schooles, hauing on the one parte contracted a louing familiaritie with a certaine Gentleman, &c. a Papist: And on the other part, being attentue to the Sermons of that worthie man of God, *Maister Christopher Goodman*, teaching vpon the Apocalyps, I was so moued in admiration, against the blindnes of Papists, that could not most euidently see their seuen hilled citie Rome, painted out there so liuely by Saint Iohn, as the mother of all spirituall whoredome, that not onely burst I out in continual reasoning against my said familiar, but also from thenceforth, I determined with my selfe (by the assistance of Gods spirit) to employ my studie and diligence to search out the remanent mysteries of that holy book: as to this houre (praised be the Lorde) I haue bin doing at al such times, as cōueniently I might haue occasion: But (to confesse the truth of the infirmitie of man to the glory of God) I found euer during al that long time, more fruit in one houres sobrietie, prayer, and humble meditation, nor in a thousand daies of curious or presumptuous inquisition: yea, the more subtilly I searched, the more darknes I found, in so much, as curious inquisition rather discouraged me by finding out of doubts, then profiteth me by finding any resolution thereof: And so, when after long time spent, with litle knowledge, I (justly despairing of mine owne habilitie) became trulie sorrowfull and humble in heart, then it pleaseth God, (to whome be the onely glory) to giue me that grace, to espy in short time, that woonderfull ouerture which in long time before I could not consider: So that then I began to take vp matters by their right beginning, and by most easie grounds, And to prosecute out the rest by their coherence in order, as is here set downe, to the full resolution of all the former doubts. After the which, although (greatly rejoycing in the Lord) I began to write thereof in La-

time: yet, I purposed not to haue set out the same suddenly, and far lesse to haue written the same also in English, til that of late, this new insolencie of Papists arising about the 1588. year of God, and dayly increasing within this *Iland* doth so pierce our hearts, seeing them put more trust in Iesuites and seminarie Priests, then in the true scripturs of God, and in the Pope and King of *Spaine*, then in the King of Kings: that, to preuent the same, I was constrained of compassion, leauing the Latine, to haste out in English this present worke, almost vnripe, that hereby, the simple of this *Iland* may be instructed, the godly confirmed, and the proud and foolish expectations of the wicked beaten downe, purposing hereafter (God willing) to publish shortly, the other latin editiō hereof, to the publike vtilitie of the whol church. Whatsoeuer therefore through hast, is here rudely and in base language set downe, I doubt not to be pardoned thereof by all good men, who considering the necessitie of this time, wil esteeme it more meete, to make hast to preuent the rising againe of Antichristian darknes within this *Iland*, then to prolong the time in painting of language: Especially also, seeing herein purposely I presse not to follow the particular ornate tearmes, of neither Scottes nor Englishmen: but rather contrarily for both their instructions, I vse so much as I can these wordes and tearmes, that be more common and sensible to them both, then proper or ornate to any one of them. Here then (beloued Reader) thou hast this work deuided into two treatises, the first is the said introduction and reasoning, for investigation of the true sense of euery cheife Theological tearme and date contained in the Reuelation, whereby, not onely is it opened, explained and interpreted, but also that same explanation and interpretation is proued, confirmed and demonstrated, by euident prooffe and coherence of scripturos, agreeable with the euent of histories. The seconde is, the principal treatise, in the which the whole Apocalyps, Chapter by chapter, Verse by verse, and sentence by sentence, is both Paraphrastically expounded and Historically applyed. This second and principall treatise, keepeth this order, that first before euery chapter, is premitted the argument, not of the literall sense of the chapter, but of the true meaning and interpretation of the same. Thereafter (seeing all the chapters of the Apocalyps, doth either describe the vision, or then expresse the prophecie) if the present chapter be descriptiue, euery page thereof is diuided in two columnes: in the first whereof, is set the text by verses, in the second columnne, is set the Paraphrastical exposition, answering verse by verse to the text of the first columnne: But if the present chapter be propheticall, then is euery page thereof diuided in three columnes, the first containeth the Text by verses, the second the Paraphrastical exposition thereof verse by verse, the third also agreeable therewith by verses, containeth the history or historicall application, in the which, and by the which, the same prophecie is, or shall be performed. And if any chapter is partly descriptiue, partly propheticall, then where it is propheticall, there are three columnes, the first is the Text, the second,

is the Paraphrastical exposition of the text: The third, is the historicall application & accomplishment thereof. But where in that same chapter any part is descriptiue, then are there forenent that part onely two columnes, whereof the first is the Text, the second is common to both the Paraphrastical columnne, & to the historical columnne: and therefore it passeth through, occupying the roome of both the second and third columnes, so that when yee read the second columnne, ye shall read it with the second columnne, and when againe ye read the third columnne, yee shall also reade it with the third columnne: for it is such a common thing, as agrees to be read with either of them. Furthermore, there is two drawne lines betwixt the Paraphrastical columnne and the Historical, within the which lines there is set downe the dates of times, by seals trumpets, viols, thunders, and years of God, answering to the precise time, in the which every Prophecie thereof was or shall be performed. Moreouer, in case any part of the text may be thought to be wrong translated, any part of the Paraphrase wrong expounded: or finally, any part of the history wrong applied, ouer briefly handled, not sufficiently prooued, or hauing neede of annotations: I haue therefore forenent euery doubtfull and needful place of the Text, Paraphrase, and History, set markes of the ordinary letters of *a, b, c, &c.* In the Paraphrase, and after the end of the whole chapter hath subjoynd Notes, Reasons, and Amplifications, marked correspondētly with the like letters of *a b c, &c.* by the which Notes and Amplifications, not onely the breuitie of the Paraphrase and history is supplied, but also by reasons, prooffes, and arguments of scripture therein insert, the whol smaller doubts thereof are resolued. And as toward the greter doubts, they are referred to the first treatise, wherein they are at length and demonstratiuely prooued. So the note here in the second treatise, doeth onely quote the proposition of the first treatise, that proues that present assertion. And because this whole work of Reuelation concerneth most the discouerie of the Antichristian and Papisticall kingdome, I haue therefore (for remouing of all suspicion) in al histories and prophane matters, taken my authorities and cited my places either out of Ethnick auctors, or then papistical writers, whose testimonies by no reason can bee refused against themselves. But in matters of diuinitie, doctrine & interpretation of mysteries (leauing all opinions of men) I take me onely to the interpretation and discouerie thereof, by coherence of scripture, and godly reasons following thereupon: which also not only no Papist, but euen no Christian may justly refuse. And forasmuch as our scripturs herein are of two sortes, the one our ordinary text, the other extraordinary citations, In our ordinary text, I follow not altogether the vulgar English translation, but the best learned in the Greek tong, so that (for satisfying the Papists) I differ nothing frō their vulgar text of *S. Ierome*, as they call it, except in such places, where I proue by good reasons, that hce differeth from the Originall Greek. In the extraordinary texts of other scriptures cited by me

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me, I followe euer *Ieromes* latine translation, where any controuerſie ſtands betwixt vs and the Papiſts, and that moueth me in diuers places to inſert his very latine text, for their cauſe, with the juſt Engliſh thereof, for ſupply of the vnlearned. And hereof it cometh that our quotations are according to the ſections and verſes of *Ieromes* translation, printed in Antwerpe by *Plantine*, agreeing alſo with the great concordances of *Robert Stephane*. In other textes not controuerted, the Engliſh text, it alone is ſufficient in a Scottiſh or Engliſh treatiſe, & therefore omit we the latin. Further as concerning my citations of ancient & vnſuſpect writers, I haue choſen the ſame out of the moſt old & faithfull copies, cheiflie thoſe that be found in old Popiſh libraries, and imprinted by Popiſh Printers: But as for the new coppies and latter editions, there is a malicious ordinance obſerued in theſe latter daies, by the which, the Friers of *Louane*, and other Papiſtical correctors, eiketh, paireth, & peruerterth al good and rare bookes, cauſing firſt one ſort of them to be imprinted vnder their teſtimoniall, ſo that (as that ſame teſtimoniall therein imprinted beareth) nothing is left therein that may be contrarious to the Romane Church, although the Authour by his true edition had neuer ſo much inueighed againſt Rome. Therafter al the remanent Popiſh Printers, do follow theſe new-peruerterd Coppies, in their latter editions, without any teſtimoniall, as being warranted by the ſaide firſt teſtimoniall: & this is moſt euident to be ſeen by their book intituled *Index Expurgatorius*. Praying therefore al good men to beware of theſe, We deſire earneſtly with our hearts ſo to proceede hereinto, that truth may come to light, and that ſuch groundes may be laid, as thereby the ignorant and ſimple Reader may be beſt inſtructed, the godly and learned Chriſtian moſt ſurely confirmed, and the arrogant and obſtinate caluminator rathereſt confounded & put to ſilence. But forſomuch as this our good intention and godly purpoſe, doeth alwaies proceede of a very tender and frail veſſell, and that as all liquors (how precious ſoeuer) doth take ſome taſt of their veſſells: So this holy worke may in ſome thinges (though not eſpied by my ſelfe) taſt of my imperfections. Therefore humble I ſubmit theſe imperfections whatſoeuer, to the gentill correction of every wiſe and diſcreete perſon, who in the motion of Gods ſpirit iudgeth vprightly, without envie or partialitie. Praying all good men to haue me apardoned of whatſoeuer is amiſſe: for although I haue not done herein perfectly as I would, yet zealouslie as I could, knowing that the poore Widdowes mite was acceptable vnto the Lord: for euery man hath not gold, ſiluer, ſilks & purple to offer to the work of the Sanctuary: to me (as ſaith *Ierome*) it ſhall be much, If I may purchaſe wooll, or flockes to offer to that holy work. And ſurely, this that I haue, howe ſmall ſoeuer it be, till God enlarge me with more I offer it gladly, vnto the glory of God and ædification of his true Church. To God therefore the diſpoſer of this, and all other godly workes and meditations, who liueth and raigneth eternally in Trinitie and Vnitie, be glory

praiſe, laude and thanks, for euer and euer, *Amen*.

The book this bill ſends to the Beaſt,
Crauing amendment now in heaſt.

GOD firſt to Iohn in *Pathmos* me preſents,
Who ſent me ſyne the ſeuene Kirkes vntill,
As forth I foore with the two Teſtaments,
Gods trueth to teache, in witneſſing his will:
Thou blondie Beaſt, vs cruelly did kill,
In ſack of ſchiſmes ſieling vp our ſenſe,
Our corps vnkend then ſtoniſhed lay ſtill,
Til ſeuentie yeares eighteen times paſſed hence:
But now ſince comd is till our audience
Gods worde from heauen the voice of verſtie,
Quickning theſe corps vvith true intelligence,
So long ſuppreſt by thy ſubtiltie:
I plaine proclaime and prooue by prophecie,
That thou, O Rome, raiſd vp on hilles ſeuene,
Citie ſupreme and ſeat of Sodomie:
Under vvhoſe reigne our Lord to death was drinen,
And many Martyres rudely rent and rinen:
Art Heire and Eroy to great Babylone,
Whereby her name here God hath to thee giuen,
Thou whore that fitteſt the blondie beaſt vpon:
Thy daies are done, thy glorie now is gone.
Burnt ſhall thou be, and made a den of Deuills.
Flie from her then my flock, leaue her alone,
Leſt that yee be partaker of her euills:
For doth at hand approche the latter day,
When Chriſtes Church ſhall reigne with him for ay.

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Apoc. 1. 11
Apoc. 11. 3. 7
Apoc. 11. 7.
Apoc. 11. 3.
Apoc. 11. 8.
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A Table of the Conclusions introductiue to the Reuelation, and proued in the first Treatise.

The first Treatise, is an introduction to the knowledge of the Reuelation, expounding by prooffe and demonstration the meaning of

Dates and chiefe reckonings laid vnder tearmes.		Affaires and chiefe matters concerning			
Vulgate and vied, such as		New and strange, where-with is dated		Gods seruantes, whose true and holie	Gods greatest enemies, as
generally, a day for a year, a week for seven years, a moneth for 30. yeares, and a yeare for a yeare of yeares.	particularly, 12. moneths for a year, 7. daies for a week, 3. great daies, and an half, times, and half a time, proued to be all one date, proposition 15. and euerie one of them to meane a thousand, two hundred and three score Iulian yeares, proposition. 16.	the histo- rie of S. John his daies, vnder the teams of 7. scales, whereof the firste begins, An. Christi. 29. prop. 8. the last An. Christi. 71. proposition 7. and euerie one of them indureth	The prophecy to the worldes end, whereof The end and last daies, are dated by 7. vials which both are proued to be one of Gods 7. and haruest, one of them doeth	Church with her contents is tearmed Gods Temple in heauen, Pro. 20. and a woman cled with the Sunne, prop. 22.	Sathan who is bound a 1000. years, beginning An. 300. yet bound but only from raising of vniuersal warres, prop. 35.
seuen yeares, as is proued by the ninth proposition.		endure 245. yeares, gathered by the thirde and fourth propositions, and proued by the first proposition: and the first beginneth, Anno. Christi. 71. proposition 6. and the last beginneth, an. Christi. 1541. and ends Anno. 1586. at the farthest, prop. 10.	to be one, prop. 11. & to beginne Anno Christi, 1541. prop. 12. & euery one of the first three that goeth before the day of iudgement, to indure 49 yeares, prop. 13. making the latter day to fall betwixt the yeares of Christ 1688. and 1700. by prop. 14	Testaments, whereof The twenty four books of the olde Testament, are called the twenty foure Elders, proposition 18.	Wicked kingdoms which are set out vnder the tearmes of Two nations, Gog and Magog proued [by the thirte & two proposition] to bee the Papistes and Mahometans, whose armies are all one with those of the sixt trumpet or viall, as is proued in the thirte three proposition.
horned beall and Roman or Latine Empire [as is proued in the twentie seuen proposition] appertaineth		on, the whole Latine or Romane Empire, with the Antichrist descending of the same, of which Romane or Latine Empire, the sear and Metropolis is Cite, Rome, is meaned and represented by Babylon in the twentie three proposition. To this reason in the twentie three proposition] appertaineth			
An Image, proued by the 28 proposition, to be these degenerate princes that onlie in name and shewe, are Romane Emperours.		A mark, proued by prop. 30. to be the league of seruitude professed to the Romanes, by their subiects noted afterwarde by the pope with visible marks, which, by the 31. prop. are			
		A name, proued by the twentie nine proposition, to be the name of the Latine or Romane Empire, <i>Λατίνος</i>			
		A number of 666. assigned by the text.			
		Xps & crosses of all kinds.			

These Propositions are set in this table after their natural order, but in the treatise following, they are placed demonstratiuely, to the effect euery proposition may be proued by the former propositions.



THE FIRST AND INTRODUCTORY
Treatise, conteining a searching of the true meaning of the Revelation, beginning the discoverie thereof at the places most easie, and most evidently knowne, and so proceeding from the known, to the prouing of the vknown, untill finally, the whole groundes thereof bee brought to light, after the manner of Propositions.

THE FIRST PROPOSITION.

In propheticall dates of daies, weekes, moneths, and yeares, euerie common propheticall day is taken for a yeare.



THIS Proposition is proued by appearance, by a law, by practise, and by necessity. By appearance, because the common weeke is called a weeke of daies, as in Genesis (according to Ieroms translation) *Imple hebdomadam dierum. i. Fulfil a weeke of daies.* And the common year is called a year of daies, as *adhuc duo annidierum: Within two yeares of daies:* and *Post duos annos dierum: After two yeares of daies:* inferring therby that there is another week of yeares, containing seuen yeares, as the common week contains seuen daies. And another yeare of yeares, containing 360. yeares, as the common year (not intercalar) among the Hebrews & Grecians, contained * 360. daies. Secondly, by the Leuiticall law, (which is the figure of all propheticall veritie) it was instituted, that as in the common weeke, six daies were for labour, and the seuenth for rest: so shuld there also

Gene. 29. 27.

Iere. 28. 3. 11.

2. Mach. 1. 30.

Iosephus Scaliger de emend. Temp.

B

be

Exod. 23.
Leuit. 25.

Num. 14. 34.

Ezech. 4. 5. 6.

Dan. 9. 24.

Josephus
Scaliger
de emend.
temp.

yeares, in the which the land shuld be six yeares laboured, and rest the seuenth: Making so the common weeke of dayes, to resemble the figuratiue weeke of yeares, and so consequently, euerie day to resemble a yeare. Thirdly, by the prophetical custome and practise, euerie day represented a yeare: as in Numb. *Iuxta numerum 40. dierum quibus considerastis terram, annis pro die imputabitur, & 40. annis respicietis, &c.* After the number of fourtie daies, in which ye searched out the land, the year shall be counted for a day, and in fourtie yeares, ye shal receiue, &c. And in Ezech. *Ego autem dedi tibi annos iniquitatis eorum numero dierum, &c.* And I haue giuen thee the yeare of their iniquitie by the number of daies. And afterwarde, *Et Assumes iniquitatem domus Iuda 40. diebus, diem pro anno, diem inquam pro anno dedi tibi.* And thou shalt beare the iniquitie of the house of Iuda fourtie daies, a day for a year, euen a day for a year, I haue giuen thee. Fourthlie, vpon necessitie of saluation, all christians must confesse, in the seuentie weeks of Dainel, a day to be taken for a yeare, extending in the whole to 490. yeares; other wise, that prophesie of the Messias, comming would not fal vpon the iust time of Christs comming, as necessarily it ought to do. So then, a prophetical day is a yeare, the weeke seuen yeares, the moneth thirtie yeares (because the Hebrue and Grecian moneth hath thirtie daies) and consequently, the prophetical year is 360. yeares. Besides this common prophetical day, there is another greate and extraordinary day, wherof heereafter shal bespoken.

2. PROPOSITION.

The seven trumpets of the 8. and 9. chapters, and the seven Vials of the 16. Chapter, are all one.

THis is proued, in that both the seven Vials, and also the seven trumpets are the seven last plagues: The seven vials, in that by the text they are called, *The seven last plagues*: these same being hereafter called, *The seven golden Vialles, and the seven Vials of the wrath of God.*

As

As to the seuen Trumpets, the last conteineth the day of judgement, as testifies the Angels oath, swearing, *Quod tempus non erit amplius, sed in diebus vocis septimi Angel, cum coeperit tuba canere, consummabitur misterium magnum Dei, &c.* That there shall be no more time, but in the daies of the seuenth Angel, when he shall blow the trumpet, the great misterie of God shall bee finished. Which misterie, Paule to the Corinthians, maketh the latter day and resurrection; saying, *Ecce misterium dico vobis, &c.* Beholde, I declare vnto you a misterie. And againe, *In momento, in istu oculi, in nouissima tuba (canet enim tuba) & mortui resurgent: In a momento, in the twinkling of an eie, at the last trumpet (for the trumpet shall blowe and the dead shall arise.* And seeing then, the seuen trumpets follow one another in order, in the eighth, ninth, tenth, and eleuenth chapters, and the last containeth the day of judgement, and generall resurrection; Therefore, must the seuen trumpets be also the seuen last plagues, and consequently, they and the seuen vials must be all one. moreouer, for confirmation hereof, they agree in their principall tearmes; the second Trumpet with the secound Vial; the third trumpet with the third Vial; the fourth trumpet with the fourth Vial; the sixth trumpet with the sixt Vial; the seuenth trumpet with the seuenth Vial: So, that thereby we may be sure, and conclude both those trumpets, with those Vials, and also the rest of the trumpets with the rest of the vials, respective in purpose, meaning, time, and in al other circumstances, to be one and the selfe same thing.

3. PROPOSITION.

The star and locusts of the fift trumpet, are not the greate Antichrist and his Cleargie, but the Dominator of the Turkes and his armie, who began their dominion, in anno Christi 1061.

By the former proposition, the fift vial is al one with the fift trumpet: But in that vial (saith the text) there arose

arose such a plague against the seat of that Antichristian beast, that his kingdome was darkned, and they did gnaw their tongues for sorrowe. So that this may noe waies be himselfe that arose against himselfe, but rather some other godlesse tyrant like him, whome wee shall prooue to bee the Apostate *Mabomet*, and his locustes the Turks: first, by the name of their Chieftanes: secondly, by the length of their raigne: Thirdly, and last of all, by all the tokens and circumstances contained in the text. As to the first, they shall haue (saith the text) their King, whose name shall bee in Hebrue *Abaddon*, and in greek *Apollyon*, and in Latine (as S. *Ierome* translateth it) *Exterminans*: and in English, a destroyer, or a waster. But so it is, that trying from language to language the names of princes, ye shall onely finde both their temporall and spirituall kings names, to signifie the same that *Abaddon* in hebrue, and *Apollyon* in greeke doth: for their temporall king is called *Turca*, which is as much to say, as a Waster or destroyer, as testifieth P. *Melancton* in *Carson* his **Chronicles*. And their spirituall kings name *Mabomet**, signifieth *delens*, a destroyer or waster: and beside that: it signifieth also a Messenger or Angell, most agreeable with this text, where hee is also called, the Messenger or Angell of the depthes. Therefore, these locusts by the name of their Chieftaine, agreeth certainly to bee the Turks. Secondly, as to the space of their dominion, the Turkish Dominators rained 150. yeares, and so long lasted these Locustes, to wit, fve moneths: which being prophetically taken, (because this is a Prophecie) maketh just 150. yeares, as is prooued by the first Proposition. And so long lasted the dominion of the Turks, before they were subdued by the Tartarians: to wit, from the daies of *Zadok*, their first Dominator, An. Christ. 1051. to the time that *Changius Chan* of *Tartarie* subdued them, An. Christ. 1201. So then, in length of dominion, these Locusts agree to bee the *Turkes*. Thirdly, and last of all, the whole circumstances and tokens

Hier. de int.
nominum.

Chron. lib. 1.
fol. 8. & lib. 5.
fol. 107.
Hier. de int.
nominum.

of the text, agrees most conuenientlie with the *Turk*, as at length our paraphrastical and historical discourse shall prooue. Wherefore, the *Star* that in the first trumpet fell down from heauen, and his *Locusts* that arose, must needs be the *Mabomet*, who fell from his former Christian profession, and became an Apostate, and out of the smoke of his heresie, stirred vp the Turks to be his armie

4 PROPOSITION.

The kings of the East, or foure Angels, specified in the first trumpet, or first vial Chapter. 9 and 16. are the foure nations, Mahometans beyond and about Euphrates, whoe began their empire by Ottoman, in the year of Christ, 1296 or thereabout.

For proof hereof, there needeth no other argument, than the perfect concord of the whole tokens of the texts, Chapter. 9. and chapter. 16. agreeing so in euery point with that historie, that noe other historie can bee applied therto. For first, chapter. 9. they are called Angels; that is to say, Messengers euill or good, executers of Gods will: So were these *Mahometanes* messengers sent of God, to scourge the Christians falling away. Secondly, chapter. 16. they are called Kings of the East: and so are these *Mahometanes* indeede Kings of the East. Thirdly, they were in number four (saith the text) so were there of these *Mahometanes* foure chiefe nations; to wit, *Turkes*, *Tartarians*, *Saracens* and *Arabians*, and foure imperiall or royall families; to witte, *Assimbeis*, *Candelors*, *Caramannes* and *Ottomannes*. Fourthly, they were hitherto bounde (saith the text) about the riuer *Euphrates*; and so haue they their residence about *Euphrates*, where they were so bound and tied by ciuill and intestine warres, that they came not by west *Euphrates* to make conquest, till after this yeare of Christ 1296 which time, the whole *Mahometicke* Empire ouer the most part of the said four nations, came from the other families.

families, in the onlie hand of *Ottomannus* their first Emperour. Fiftlie these were appointed (saith the Text) at this time to slay the third part of men; And so did they, what by corporall, and what by spirituall death, slay, conquest, and poyson with heresie, all *Asia* and much of *Europe*, euen the large third part of the world. Which propertie can bee attributed to none other hitherto, but to the saide Mahometike Armie, which exceeded far, anie Armie hard of in Christian histories. And therefore, sixtly, as they numbered to so great a multitude in the text, to wit, two hundred thousand thousands horsemen. Seuenthly, as out of the mouthes of the Deuill, the Antichristian beast, and this fals *Mahomet*, proceeded out three vncleane spirits, stirring vp the world to battel, as the Text specifies; So, by the history it is found, that out of their mouthes proceeded such inspirations of the Diuell, and deuilish exhortations, that stirred vp (in fierie wrath, in smoking heresie, and in sulphurous and bitter auarice) the whole worlde to battell: that is to say, these Mahometanes, Emperours of the whole *Orient*, against the Antichristian beast, supream head of the *Occident*, to fight in *Armageddon*: that is to say, to fight in the mountaine of the chosen fruite, and in the mountaine of the Euangell: euen in *Asia minor*, and *Europe*, and in other landes of the Christians, and among Gods elect fruit, and chosen professors of his Euangell, troubling them on boath sides, which at length and orderlie shall bee found in our paraphrasticall and historicall Discourse, together with all the rest of the smaller circumstances contained in the text. So, then by these perfect properties wee conclude, the sixt Trumpet or Viall, to bee spoken of the great Empire of these foure nations Mahometanes, which began in Anno Christi 1296. vnder their first Emperour *Ottomannus*.

Hier. de int.
nominum.

5 PRO-

5 PROPOSITION.

The space of the fift trumpet or viall containeth 245 years and so much also, every one of the rest of the trumpets or vials doe containe

SEing at the powring out of the fift viall, or sounding of the fift trumpet, the Turkes began their dominion vnder *Zadok*, in Anno Christi 1051. by the thirde proposition: and by the fourth proposition, at the sounding of the sixt Trumpet, & powring out of the sixt Viall, the whole foure nations Mahometanes began their great Empire in anno Christi 1296. Therefore, the fift Trumpet or Viall indured from the 1051. yeare, to the 1296. yeare, which is the space of 245. yeares. Nowe, that euerie one of the rest of the trumpets or Vialles, doeth containe the same space, it is probable by these reasons. First, because in euerie distribution, aequalitie is most apparant and probable, and so these seuen ages, tearmed by trumpets and vialles, appeare to haue no reason, why one should be longer and another shorter, but rather all alike. Secondly, as in those 245. yeares the effectes of the fift Trumpet and Viall were performed (as now is prooued) so by our paraphrasticall and historicall Discourse you shall finde, that in the former 245. years, the effect of the fourth Trumpet and Viall, and in the 245. yeares before these, the effect of the thirde Trumpet or Viall was performed: and consequently, the effects of euerie one of the rest of the trumpets or vials were performed in their owne space of 245. years, ingendering so in these intervals of 245. yeares a perfect harmonie and analogie betwixt the prophesie and historie. Thirdly, because every one of these ages are tearmed and distinguished by the soundes of trumpets here, as the *Iubeles* were in * *Leuiticus*. For there, at the end of every 49. year, and beginning of the 50. yeare the trumpet sounded, making betwixt euerie founding thereof 49. yeares precisely for a *Iubelee* interuall without anie oddes, as the name *Iubeleus* be- tokens

Levit. 25.9

Hier. de int.
nominum.

tokens, which signifieth a Trumpet or Cornet: Therefore must those ages also containe certain whole Iubelee interualls, preciselie without any ods: otherwise, apparatlie, they woulde not haue bene limited here by the foundes of Trumpets, as the Iubelees are. Then, it euerie one of these ages doeth containe foure Iubelees, which is 196. yeares, or sixe Iubelees, which is 294 yeares, the one shall be so few, and the other shall be so manie, that the historie could not agree thereto: Therefore, siue Iubelees, which is 245. yeares (as the middest betwixt extremities) agreeth exquisitlie. Fourthlie, it is found in histories, that great mutations of Empires followed 245. yeares on after another: as, *Ierusalem* was destroyed An. 71. An 316. *Constantine* transported the Imperiall seat from *Rome* to *Byzantium*, and in *Rome* Pope *Syluester* begane the Papistical kingdome. Anno. 561. or thereabout, *Totila* king of Goths burned *Rome*, and vsurped the dominion thereof. Anno. 806. *Charlemaign* received the newe Empire of Germanes and Romanes. Anno 1051. *Zadok* begane the first dominion of the Turkes. Anno 1296. *Ottoman* began the first Empire of the foure nations Mahometanes. Last of all, about the year 1541. arose our true professors against the kingdome of Antichrist. And euerie one of these great mutations followed 245. yeares one after another. And this moueth *Carion*, and other Historiographers, to affirme by diuers obseruations, that siue* hundred yeares (as gracelie they thinke, or rather exactlie, 490. yeares) is *fatalis periodus imperiorum: the fatal period of Empires*, for that it is about twise 245. yeares. Fitulie, 245. yeares, is the iust halfe of the great Iubelee, or seuentie weekes of *Daniel*, containing 490. yeares: And because the worlde would not stand whollie seuen of these greate Iubelees; therefore *S. Iohn* by the Spirit of God deuiderh seuen halfe of the great Iubelee, among the seuen Trumpets, or vials. Sixtly, there are books of the Iewes, containing (as they alledge) doctrine proceeding from the mouthes of

Carion, lib.
4. de Heur.
4. Imp.

of the Patriarches, affirming euerie great Angel of seuen to rule the world 490. yeares: which wee (wanting the warrant of Scripture) can neither affirm nor condemn. Alwaies (if it be so) the halfe thereof, to wit, 245. yeares is taken in steade of the whole, becaule (as is laide) the time to come to the worlds ende, would not containe seuen whole, and to containe fewer diuisions than seuen, that had bene repugnant to the propheticall manner, that deuides all by seuen: as seuen seales, seuen trumpets, seuen vials, seuen thunders, &c. So then, for conclusion, euerie trumpet or viall endureth 245. yeares.

6 PROPOSITION.

The first Trumpet or Viall began at the Iubelee in anno Christi 71.

Seeing by the thirde proposition, the first trumpet or viall began in Anno 1051. And that by the fifth proposition euerie trumpet or viall containeth 245. yeares, it must nedes followe by iust count, that the first trumpet or viall began in Anno 71. The second in An. 316. The third in An. 561. The fourth in An. 806. The fifth (as is already prooued) in An. 1051. The sixth also in An. 1296. The seuenth An. 1541. And that this 71. yeare of Christ, and consequentlie, the first yeare of euerie trumpet or viall was Iubelee, you may consider by the Discourses of *Iosphus Scaliger de emendat. temporum*.

7 PROPOSITION.

The last of the seuen Seales and first of the seuen Trumpets or Vials, begin both at once, in An. 71.

This appeareth euidentlie, for euen by the text (cap. 8.) the seuenth seale being opened, that verie hour the seuen Angels received their trumpets to blowe, for hauing said in the first verse, and when hee had opened the seuenth seale, there was silence in heauen about halfe an houre: he subjoyneth immediatelie (verse. 2.) And I saw the seuen An-

Angels, &c. receiue their seuen Trumpets. And further, after he hath shewed (ver. 5.) howe Christ powred out the fiery coales of his wrath, in reuenge of the blood of his Saintes (which doubtles, was vpon *Ierusalem*, which shead it) incontinent hee subjoyneth (verse 6. and 7.) that then the seuen Angels prepared themselues to blowe. *And the first blewe his Trumpet, &c.* So therefore, iustlie at this destruction of *Ierusalem*, in Anno Christi 71. make wee both the last scale, and first Trumpet or Viall to beginne. And this is also confirmed by the former calculations, which come backwarde from the fift Trumpet or Viall preciselie, to the yeare of this destruction.

8. PROPOSITION.

The first Seal beginneth to be opened, in Anno Christi 29. compleat.

THis is prooued by this reason. The opening of the first Scale (chap. 6.) and outgoing of one riding vpon a white horse, &c. is interpreted to bee the word of God, in the 19. chap. vers. 13. which passed out victoriously, conquering and piercing our heartes with the arrowes of seruencie and godlie zeale. This behoued onlie to beginne at that time that Christ was baptized, and began to preach and open vp the sealed doctrine of our saluation, which was in the end of the 29. yeare of the age of Christ: and about the beginning of his thirtieth yeare (as *Luke* testifieth) So, then consequentlie, the first scale beginneth to be opened about the end of the said 29. yeare of the age of Christ.

Luke. 3. v. 23.

9 PROPOSITION.

Euerie Scale must containe the space of seuen yeares.

THe first Scale beginning to bee opened in Anno Christi 29. as by the former proposition is prooued

ved

ued, we say, that the second seal beginneth in An. Christi 36. The third beginneth in An. 43. The fourth in An. 50. The fift in An. 57. The sixt in An. 64. And finallie, the seuenth beginneth in An. 71. proceeding ever aqually by seuen yeares interual, for these reasons. First, because in al distributions, aqualitie is most apparant and probable: and truth it is, that the first scale could not begin at the terme and yeare of Christ 29. proued by the former proposition, and the seuenth scale at the term of the year of Christ 71. prooued by the seuenth Proposition, and proceed aqualle: vnlesse that euerie scale containe seuen yeares. Secondlie, because in proceeding, and giuing seuen yeares to euerie scale, yee shall finde the effect of euerie scale to bee perfourmed within the seuen yeares of that scale: And so the harmonie to bee perfect betwixt these scales and the iust historie, as in our paraphrasticall and historicall Discourse shall appeare more at large. Thirdlie, because all compres of yeares within a lubelee, were reckoned among the *Leuits* and *Frophets* by weekes of yeares, euerie weeke containing seuen yeares, as the *Iewes* doe obserue yet vnto this day: and this space of scales opening, proceeding from the yeare of Christ 29. to the lubelee in An. 71. is lesse than a lubelee interuall, for it is but 42. od yeares: and therefore, the diuision ought of necessitie to fall by weekes of yeares, or by seuen yeares. Fourthlie, the Angell in *Daniel* reckoneth 70. weekes of yeares betwixt the commandement to build *Ierusalem*, and the latter destruction of *Ierusalem*, including the *Messias* comming. And this Angell calleth his wordes closed & sealed, *Sermones clausi & signati: words closed & sealed:* wher by iustly these 70. weekes may bee called sealed weekes. Nowe, because these 42. od yeares of the scales are certainlie apart of the seuen sealed weeks of *Daniel*: Therefore, wee may iustlie affirme these scales to bee sealed weeks, and so consequentlie euerie one of them to containe seuen yeares.

*Exod. 23
Leuit. 25.*

Dan. 9. 24

Dan. 12. 9.

*The last Trumpet and Viall beginneth anno Christi 1541
and should end in anno Christi 1786.*

SEing by the third Proposition, the first Trumpet or Viall began in Anno 1051. And by the first proposition, euerie Trumpet or Viall containeth 245. yeares: it must needs followe, that the seventh Trumpet or Viall began in Anno Christi 1541. and consequentlie it should end 245. yeares after: which is in Anno 1786. Not that I meane, that that age, or yet the world shall continew so long, because it is said,* that for the Elects sake, the time shall be shortned: but I meane, that if the world wer to endure, that seventh age should continew vntill the yeare of Christ 1786.

Mat 24. 32

II PROPOSITION.

The seven Thunders, whose voices are commanded to bee sealed, and not written (cap. 10. 4) are the seven Angels, specified cap 14. vers. 6. 8. 9. 14. 15. 17. 18.

THIS tenth chapter doth agree with the twelfth of Daniel almost in euerie point: there doth he likewise shewe, that those verie selfe same mysteries are sealed, yet but for a time, saith the Angell, in these wordes, *Tu autem Daniel, claudes sermones, & signa liberam usque ad tempus statutum, &c.* But thou, O Daniel, close up the wordes, and seale the booke, vntill the appointed time. And againe, he saith *Vade Daniel, quia clausi sunt signatique sermones, usque ad prafinitum tempus.* Go thy way, Daniell, for the words are closed and sealed vntill the appointed time. This time that these mysteries were closed, appeareth to bee the time of darknesse already past, vnder the Antichristian errors, now hope we in God, that those mysteries are able to bee found out, seeing that time is expired. The to our purpose, let vs confer the tokens of the seuen thun-

Dan 12. 4. &
9. 13.

Thunders, with the tokens of the seauen Angels, specified Chap. 14. And wee shall finde them to agree. For first, at the comming of the seuen thunders, Christ doth offer the open booke of his truth. So cap. 14. the first of the seuen Angels bringeth the everlasting Gospell, and openly precheth out the same. Secondly, cap. 10. Christ by the mightie voice of his worde, as a roaring Lion in the mouthes of his preachers, proclaimed the trueth: then came the seuen thunders; so also (cap. 14.) the voice of Gods heavenly elect is heard as the mightie sounde of waters, and as thunder (vers. 2.) Then came orderlie the seuen Angels (vers. 6. 8. 9. 14. 15. 17. and 18.) Thirdlie, (cap. 10.) the seuen thunders are sealed vp as a mysterie. So likewise (cap. 14) those seuen Angels are preparers and reapers of Gods greate haruest, and what mysterie is more sealed than that, as testifieth marke* saying, *De die autem illo vel hora, nemo scit, neque Angeli in caelo, neque Filius nisi Pater: But of that day and howre knoweth no man, no not the Angles which ar in beauen, neither the Sonne but the father: And Paul to the 1. Corin. saying, Ecce, misterium dico vobis, &c. Behold, I shewe you a mysterie, &c.* Fourthlie, (cap. 10.) the thunders are commaunded to be sealed and not to be written plainly. So (cap. 14) they are so sealed, that they are neither named duelic with their former name of thunder; neither are they placed in their due place, which should haue bene in the tenth chapter: but here are called Angels, and placed in the 14. Chapter. Fiftlie, (chap. 10.) they be called thunders and yet are sealed: So (chap. 14.) though they bee sealed with the name of Angels, yet for a token that they bee the seuen thunders, hee describeth the sounde of a great thunder going before them. Then for a conclusion, in respect of the harmonic betwixt the seuen thunders and seuen Angels of Gods great haruest, wee conclude them both to be one.

Apoc. 10. 8
9. 10. 11.
Apoc. 14. 9.

Mark. 13. 30.

1. Cor. 15. 51.

Apoc. 14. 2

12 PROPOSITION.

The first of the seven thunders, and the seventh and last Trumpet or Vial, begin both at once in An. 1541.

IN the eleventh Chapter it is saide, that at the blast of the seventh trumpet, the kingdome of the worlde becommeth Christ his kingdome: that is, the kingdom of the Antichrist, and all other prophane kingdomes shall fall, and Christ his kingdome shall be spread and enlarged ouer all: And this can noe otherwayes come to passe, but by the preaching of the Euangell, which was of newe opened vp, and preached at the comming of the first Angell, whome the Text saith, to haue * *E-uangelium aeternum, ut euangelizaret sedentibus super terram. An euerlasting Euangell, to preach vnto them which dwell vpon the earth.* Which Angell, by the former proposition, is prooued to bee the first of the seven thunders. Therefore, it followeth consequently, that the newe restoring of the Euangell, the seventh Trumpet or viall, and the first Thunder or thundering Angell, come all at once. And therefore, by the tenth Proposition, they began in anno Christi 1541. For confirmation hereof, after the ende of the sixt Trumpet, completed in the ende of the ninth chapter: in the beginning of the tenth Chapter, where the seventh Trumpet appeareth to beginne (the sixt being newly ended) yee shall finde there declared, how Christ proffereth the open booke, and manifest doctrine of the Euangell, and then immediately that very time, while as Christe by his Ministers, preached and proclaimed out that manifest worde, as with the mightie voice of a Lyon: incontinent (I say) that very time (verse 3.) the seauen thunders began to vtter their voice: And so the beginning of the voice of the seven thunders, or voice of the first thundering Angell commeth at once, with the completing of the sixt Trumpet, and beginning of the seventh; although

Apoc. 14.6

though the verie latter blast of the seauenth Trumpet be not then come.

13. PROPOSITION.

Euery one of the first three thundering Angels containeth a Iubelee, and then the last foure al at once compleateth the day of iudgement.

TH E first part of this proposition, is at the command of the Angell in *Daniel*, and in the *Reuelation* so sealed and closed, that be no parte of those textes may it be gathered, how long every thunder or Angell of the greate haruest doth follow after other: yet after the customs, both of the *Leuites* and *Prophetes*, who deuide all great dates by Iubelees: and small dates by weekes of yeares, wee iudge most apparantly, this last age to bee deuided by Iubelees: and so euery thunder or Angell of these three, that are said in the text (cap. 14. ver. 6. 8. and 9.) to proceed Gods greate haruest, to containe 49. yeares, beginning the first (by the former proposition) at the yeare of Christ, 1541. who ver. 6. and 7.) preached his euerlasting Euangell to the yeare of God, 1590. Which yeare, beginneth the second thundering Angell (verse 8.) and continueth proclaiming the finall decay and fall of *Babylon*, to the yeare of Christ 1639. Which yeare, the thirde thundering Angel beginneth who (ver. 9.) is stiled the third Angel, & he continueth, exhorting and threatning these of the last dregs of the Antichrist to repentance, to the yeare of Christ, 1688. Where the fourth thundering Angel, euen Christ himselfe (verse. 14. and 16) enters actually vnto his great haruest, to gather vp his elect, at the warning of the fift Angell, euen Gods holy spirit (ver. 15) Like as contrarilie, the sixt thundering Angel, executer of Gods fierie and fierce wrath (mentioned ver. 17. and 19) is admonished and warned (ver. 18) by the seventh angell commander thereof, to cut down & tread out the vines of the earth, in the winepresse of Gods wrath: And so by these

Dan. 12.9
Apoc. 10.4

these last foure Angels or Thunders (to wit, by Christ himfelfe, and by his whole ministering Angels, vnder the figure of these last Angels) all the whole great day of Gods haruest, and latter judgment is accomplished.

14. PROPOSITION.

The day of Gods iudgement appears to fall betwixt the yeares of Christ, 1688. and 1700.

Although it be said in *Mark*, that the day of judgment and houre thereof, none doth know: yea, not the Sonne, but the father only: yea, let none be so base of judgment, as to conclude thereby, that the yeare or age thereof, is also vnkowne to Christ, or vnable to be known any waies to his seruants; by reason, that first in that same part of *Marko*, Christ letteth vs not onely see, that he knewe the age and yeares, neere the which that day should fall, but also to the effect, that wee may likewise foreknow the same, he giues vs diuers indices and foretokens, which hee could not, nor would not haue forewarned, if he had bin vtterly ignorant of the time thereof, or yet had minded that wee should neuer haue foreknowne the age, and appearant yeares thereof, although the precise day and houre be onely knowne to God. Secondly, although the Spirite of God hath hither to concealed these misteries, from them whom the knowledge thereof might haue endammaged: yet that prooueth not, that the same shall bee hidde from vs, to whom the knowledge thereof might bring repentance and amendement: for as the foreknowledg of death, to him that were to liue long, might make the fore-knower negligent of his duetie to God, and carefull to prouide inordinately for his long life here: Where-through God hath made the houre of death vncertain till it approach: Euen so, if the foreknowledge of the latter day had bin granted to men any waies long before it come, that long assured continuance of the worlde, fore-

Mark. 13.32

foreknowne by them so long before, had made them to become more carefull, *per fas & nefas*: for their families and posterities, that were long to stande, than for that heauenlie kingdome, that was long to be delayed. And therefore, was that mysterie iustlie by the prouidence of God closed from our predecessors: but contrarielie, so soone as that day beginneth to approach, God by his Scriptures, shall make the age and yeares therof to be manifested, as a spurre in his mercie, to moue the elected sinners to repentance, and a testimonie in Gods justice, against the hard harted misbelieuers, continuing in sinne. Thirdlie, and for confirmation of the former, Christ testifieth, that his coming shall be like vnto the flood of *Noah*, before the which, the world being admonished, both by *Noahs* preaching, & by the visible building of the Arke, would not the more repent, nor amend their liues, till vnwares they were all destroyed: and is God now otherwise than he hath bin, *Is he* (saith the scripture) *a man that he shall repent that now, which he did then*, and forbear the like? Nay, but contrarielie, he shall make his own to be forseene of this time, as wel as of that time, seing it is now as necessarie, that Gods Ministers exhort vs to repētāce of that coldnes of charitie, and al other vices that abound in this last age, & to terrifie vs with the certeine & assured approaching of the latter day, and destruction of the worlde by fire, as well as the longsome building of the Ark, the deeds, gesture, and apparant preaching of *Noah*, was a forewarning 120. yeares to the olde world, that for their vnlawful lusts, & other their horrible vices, they should be destroyed by water. Fourthlie, that the yeares or age of the latter day is not vnkowne to Christ, nor euer vnsearchable to his seruants, is certain by *Daniel*, to whom, although it is said, *Vade Daniel quia clausi sunt signi* natiue sermones be: Go thy way *Daniel*, for these wordes are closed and sealed: As to the Apostles, *Non est vestrum scire tempora*: It is not for you to knowe the times, for their time was fare from the latter day: yet, saith *Daniel* of the time of reuelation, *Signa librum ad tempus et statum, multi pertransibunt, & multiplex erit scientia*, Seale the booke till the appointed time, many shall goe to & fro, and knowledge shall be enuoyed meaning, when as the due time

Mat. 24.37

1. Reg. 15

29

Gen. 63

1. Pct. 3.16

Dan. 12.6

Act. 1.7

Dan. 12.4.

time beginneth to approach, these dates shall be knowne, for knowledge shall then abound. And againe he saith, *Impii agem impii, neque intelligent omnes impii, porro docti intelligent*. The wicked shall doe wickedly, and none of the wicked shall haue understanding, but the wise shall understand. Fiftlie, this age or apparant yeares of the latter day, or neither vnsearcheable to Christs seruants, nor vnkowne to himselfe, seing it is euident, that the Devils haue a certaine foreknowledge thereof, in that they said to Christ, *Venisti huc, ante tempus torquere nos; Art thou come hither, to torment vs before the time*; meaning, that although they are continuallic reserued in feare & dread, yet (as *Peter* & *Iude* testify) their chiefe torment is not vntil the latter day, which they knewe, was not to be at that time. Againe, it is said in the *Reuelation*, *Latamini celi, &c. Vt autem terra & mari, quia descendit Diabolus ad vos, habens iram magnam, sciens quod modicum tempus habet*. Therefore, reioyce ye heauens, &c. and wo to the inhabitants of the earth, & of the sea, for the deuil is com down vnto you, which hath great wrath, knowing that he hath but a short time. So the, seing the Diuell hath great wrath in the latter daies, and doth know that his time is short, shall we say, that Christ shall be ignorant of that, which the Diuel doeth know. Sixt-lic, to what effect were the Prophecies of *Daniel*, and of the *Reuelation* giuen to the Church of God, and so manie dates of yeares; and circumstances of time, foreshewing the latter day, contained therintel, if God had appointed the same to be neuer known or vnderstood before that day come. Therefore, assuring our selues, that all these Prophecies of the latter day shall be known and manifested to Gods Church, before Christ come to judgment: let vs confer al these prophecies and prophetical figures thereof together, and wee shall find them come so nere to one time, that verilie the matter is wonderfull. And first (beginning at the Symbole of the sabboth) it is thought by the moste learned, that the sixe daies of labor, weekly obserued, doth mean & bear the symbole of 6000. yeares, that mankind shall endure the trauels and cares of this world: and that is confirmed by *Peter*, who speking of the day of judgment, noteth, that *a thousand years* shall be as one day in Gods sight: and a day as a thousand years. And so

consequentlie, the sixe daies of worke, to represent sixe thousand yeares: after the which sixe thousand yeares of worldlie trauels and cares, then shall come our æternall Sabbath & rest, in the glorie of heauen, signified by the seuenth daies rest: For that truelic, there is no institution appointed by God to *Moses*, which (besides the ciuil commoditie) had not also a spirituall figure: And sure it is, that no figure appeareth more consonant with these sixe daies of worke, and seuenth day of rest, than the present miseries of this worlde, and æternall Sabbath hereafter. Secondlie, & agreable with the former, there is a sentence of the house of *Elias* reserued in al ages, bearing these wordes: *The world shall stand sixe thousand yeares, and then it shall be consumed by fire*: two thousand yeares voide or without lawe, two thousand yeares vnder the lawe: and two thousand yeares shall bee the daies of the *Messias*: And for our offences, which shall be manie & great, shall these yeares lacke which shall lacke. Thus farre saith *Elias*: Now, the term of these 6000. yeares doth expire, about the 2000. year of Christ, which term, both by the said saying of *Elias*, and by Christs own saying in *Mat.* appeareth to be shortened. And therefore, thirdlie, by *Daniel* we shall approach nerer that term: for he in his 12. cap. intreating both of the first resurrection (which is the resurrection fro the Antichristian errors) & of the second resurrection, which is the general resurrection from the dead: such an Angel, as afterwards appeareth to *Iohn* (*Rev.* 10) teaching him concerning the latter day, doth here appear to *Daniel*, swearing solemnly a term of propheticall daies, to euerie on of those questiōs, doubted of by the Prophet: of which, the greatest terme is expressed to be 1335. propheticall daies, which (by the 1. proposition) meaneth 1335. years, whose beginning are determined in these words, *And fro the time that the daily sacrifice shall cease, & the abomination put to desolation (or made desolat) shall be 1290. daies: blessed is he that awaiteth & abideth to the 1335. day*. As if he would say, fro that time that both the Iewish daily Sacrifice shall utterly cease, and the abominable rites of the Gentiles be abolished, to the cōpleating of the great resurrection from the Antichristian errors, and vtter decay of his kingdome, shall be

be 1290 years, and then blessed shall he be that abideth and remaineth constant in the small time, that shall be betwix that and the latter day, which shall fall in the 1335 year, from the taking away of the said Jewish ceremonies, and Gentiles superstitions. But so it is, that these were neither actually taken away by Christs passion, neither in the destruction of *Ierusalem*, neither other waies els, till miraculouſlie in the daies of *Julian* the Apostate, Anno Christi 365. This Apostate hauing in despite of Christ, ordained the *Jews* to build vp and repaire their Temple of *Ierusalem* on the one part, & on the other part, hauing sent his Legats to offer Sacrifice in the chiefe Ethnick Temple of the *Gentiles* in *Delphos*, and to consult with that Oracle of *Apollo* there, God sent his thunder from aboue, and earthquake from beneath, and thereby ouerwhelmed both those chiefe Temples about one time, so vtterlie, that to this day all the *Jewish* daylie Sacrifice of the one, & the abominable Ethnick superstitions of the other, haue ceased, and bene put to vtter confusion and desolation. But if (after the opinion of some learned men) this text doth mean in the original Hebrue, not the *Abomination* to be put in *Desolation*, but contrarielie, a desolation and waſting *Abomination* to be set vp; together also, with the taking away of the former and foresaid daylie Sacrifice: In this case appearinglie, the same date is not the lesse established: for who was a more horrible & waſting *Abomination*, than was the foresaide *Julian*, that blood-thirstie Apostate, together, with his detestable, idolatrous and magicall decrees, which publiklie he erected and set vp, to bring *Christianisme* to vtter desolation. So that howsoeuer this *Abomination* be expounded, either passiuelly, to be made desolate, as the *Gentiles* cheif abominable & idolatrous Oracle of *Apollo* at that time was made desolate, or actiuelly, that the *Abomination* shuld make a waſting or desolatiō, & that that waſting *Abomination* shuld be then erected, as the Abominable Tyrant and Apostate *Julian* was promoted Emperour, and his cruell decrees of persecution at that time set out: Each alwaies in that verie same 365. yeare, all the foresaid accidents occurred: for, in that one year both first the foundations of the *Jewish* Tēple of

Carion,
Chro, lib. 3

of daylie Sacrifice: as secondlie (in the passiue sēse) the said Temple of the Ethnickes *Abominations* of *Delphos*, were by thunder and earthquake both destroyed: as thirdlie (in the actiue sēse) that abominable *Julian*, & his decrees for desolation & deuouring Gods seruants, were the set vp. Therefore, from this yeare of Christ 365. wee are commanded to reckon 1335. yeares, which fallēs in An. 1700. And then (saith *Daniel* vers. 6) shall be the end of all wonders, euen the wonderful and great day of the Lord: But yet as this Prophecie doth abridge the foresaid prophecie of *Elias*, so also Christs foresaid saying in *Matthew*, that came after this Prophecie doth apparātly abridge somewhat of this time: for the which, now we proceed to the last Prophecie in the *Ruelat*. Fourthlie therefore, it is resoned in the former proposition, that euerie thundering Angell of three, contained 49. yeares, and then comes the great day of the Lord: and by the 12. Proposition, the first thundring Angel, began in An. 1541. to which ad thrise 49. yeares, which is 147. yeares. and so by that account, the latter day will fall in An. Christi 1688. wherefore, appearinglie betwixt this 1688. yeare, according to the *Reuelation*, and the 1700 yeare, according to *Daniel*, the said latter day should fall. And for further confirmation hereof, there is a number put in the end of the 14. chap. of the *Reuelation*, which appears to be a date of the latter day: for that chapter altogether speaketh of the Lordes great haruſt, and latter judgment. There (saith *Iohn*) The blood came out of the Wine-presse vnto the Horses bridles, by the space of a thousand and sixe hundred stades or courses: as if appearinglie, hee would meane metaphoricallie, as wine may be thought to flowe from the presse, or the blood of slaine men in a fiede, to ascend to the horse bridles: so, eternallie shall the torment of the wicked ascend, after that a thousand and sixe hundred yeares be accomplished: For, these *Stades* agree well to meane yeares, seeing a *stade* is that race or course, that one may be thought to run with one breath, before he begin to renewe his breath againe: as one yeare is that race or course, that the Sunne maketh in a circuit, before he begin to renewe his circuit againe. Nowe, counting there-

Mat. 24. 22

therefore, a thousand and six hundred years, from the time that this was written, which was, about the 97. yeare of Christ, as *Eusebius* in his *Chronicle* saith, or in the end of the reign of *Domitian* as *Irenaeus* saith, which was in Anno Christi 99. The end of the count shall fall about the yeare of Christ 1697. or the yeare 1699. which is betwixt the saide terme 1688. and 1700. And so the difference of these dates is but small, and if the time of histories were surely written and obserued, it may be thought, that the difference would bee either lesse, or vtterlie nothing at all.

15. PROPOSITION.

The 42. moneths, a thousand two hundred and threescore propheticall daies, three great daies and a halfe, and a time, times, and a halfe a time mentioned in Daniel, & in the Revelation, are all one date.

Dan. 7. 25.
Dan. 12. 7.
Ap. 11. 12.
Apoc. 13.

Lib. de e.
mendat.
temp.

Ap. 11. 7.

E Verie moneth among the Gracians, contained thirtie daies preciselie, as witnesseth *Iosephus Scaliger*, & so consequentlie, fourtie two monethes, are equal to a thousand two hundred & threescore daies. Also, three great daies and an halfe, are equal to them for these reasons. First, by reckoning, because three daies and a halfe, after the prophetical manner (proved in the first proposition) is three yeares and an halfe: and then counting (after the Gracian manner) twelue moneths in the yeare, and thirtie daies in euerie moneth, these three yeares and a halfe (called in the text, three daies and a halfe) will bee fourtie two monethes, or a thousand, two hundred and threescore daies just. Secondlie, they must be all one, for that in purpose they agree: for it is said, that the Antichristian beast, at his rising, slew the two *Witnesses* of God (which heereafter are prooued to bee the two Testaments) & their dead carcases (or naked letter) lay three daies & an halfe, and then were they reuiued, and at that time of their reuiuing, came a great decay on the Antichristian citie: So that both by this text, & other good reasons, it appeareth, that these *Witnesses* of Gods truth, lay dead and silent, and

& their testimony neither buried in our breasts, nor ingraued in our harts, during al the daies of the Antichrist. And so the time of their lying dead, and the time of the Antichristes raigne to be all on date. Now, the time that they lay dead, is called three daies and an halfe, and the time that the Antichrist raigned, and oppressed Gods Church, is called 42 moneths: wherefore, three great daies and an halfe, are all one with 42. moneths, or 1260. daies: It resteth then, to prooue a time, times, and half a time, to be likewise equal to them, which must needs be for these reasons. First, because it is said, (Cap. 12. 6.) that the *Woman* (which hereafter is prooued to signifie the Church of Christ) fled into the wildernes, where she was nourished 1260. daies: And againe (verse. 14) it is said, that shee fled away in the wildernes, where shee was nourished for a time, times, and halfe a time. So then, a time, times, and halfe a time, and 1260 daies must bee both one. Secondlie, this time, times, and halfe a time, or three times and an halfe, correspondent with the foresaid three greates daies and an halfe, are equal to 1260. daies for this cause. A time taken simplie and without figure, meaneth a yeare, as in *Daniel*, *Nebucadnetzars* seuen times that he remained a beast, are taken for seuen yeares: Then three times and an halfe, are three yeares and an halfe, which being counted, wil make 42. moneths or 1260 daies: And so finallie, for conclusion, seing the raigne of the Antichrist, his blaspheming of God, and oppression of Gods Sainctes, the treading of spirituall *Ierusalem* vnder feet, the prophecying of Gods witnesse vnto the true and visible Church in humble manner; and their lying dead, and silent, vnto the outward visible pretended Church. And the flying of the Spouse and Church of Christ to the wildernes, and becoming inuisible, by matters concurrent and adjunct, such as apparantlye must at one time begin together, continue together, and end together. Therefore, most necessarilie the dates that the text attributeth to their continuance, to wit, 42. moneths, 1260. propheticall daies, three great daies and an halfe, and a time, times, and half a time, must be all one date.

Apoc. 11. 2.
Apoc. 13. 5

Dan. 4. 13
20. 29.

16. PROPOSITION.

The 42. moneths, 1260 propheticall daies, three great daies and a halfe: And a time, times and halfe a time, signifieth euerie one of them, 1260 Iuliane yeares.

Seeing these dates are prooued by the former proposition, to be æquall, therefore necessarilie what one is, al is, then we com to these 1260 daies, which we say, must needs be either vnderstood so manie natural daies, or els so manie propheticall daies, which are prooued to bee yeares in the first proposition: But natural or common daies they can not be, for these causes. First, when the prophetes in number, or great dates mean of natural dayes, they vse to adjoin the definition thereof, by morning and euening, defined in *Gene.* chap. 1. as *Daniel* doth chap. 8. vers. 14. and 26. But that is not done here, this being a prophecie: and therefore, these are not natural and common daies, but consequentlie, are propheticall daies. Secondlie, it is not apparant, that so manie Prophets would haue written so much: for onely a raigne of 1260 of common daies, which is but three yeare & a halfe, seeing manie cruell tyrantes and hereticall Emperours, that did raigne longer ouer Gods Church, were not prophecied of in particular, as *Nero*, *Domitian*, and others. Thirdlie, if these were naturall and common daies, then should the Antichrist raigne, but 1260. common daies, which is three yeare and an halfe: but contrarilie, it is certaine, by the *Revelation* cap. 20. 4. 5. that the Antichristian beast had authoritie, and did raigne at the least a thousand yeares, martyring the sainctes of God, and persecuting them that reuerenced not him and his *marke*, &c. but spirituallie raigned, and liued as true Christians these thousand yeares, and that the rest of the people should lie dead and drunken in his errors, vntill the end of these thousand yeares: and should not while then, begin to rise in the first resurrection, which is, to rise from their errors. So then consequetly, these daies (which exceed 1000. yeares) cannot be 1260. of common daies, but 1260. propheticall daies, which are prooued by the first proposition to be 1260. yeares: & so apparantlie, the Antichrist raigning

ning mightily 1000. yeares: therenant, 260. yeares are attributed to the falling & decreasing of his kingdome, making ther by his whole raign 1260 yeares, to the which, seeing by the former proposition, three great daies and an halfe, or three times and an halfe is æquall, it must needs bee, that euerie great day, or euerie time, must not simplie signifie a common year, as *Nebucadnetzars* times did, but must signify a propheticall time, or year, prooued by the first proposition to bee a year of yeares, or 360. yeares precisely. For cōfirmatiō wherof, it is to bee vnderstood, that the first makers of times, to wit the *Chaldeans*, *Græcians* and *Astrologes* in their directions do agree with this description of time: for they deuide the *Equinoctial* into 360. degrees, and attribute a yeare for euerie degree of their directions of the whole *Equinoctial*, wil be 360. yeares: & consequetlie, three of these great times & a halfe, or three times & a halfe, revolving of the whole *Equinoctial*, wil containe 1260. yeares. And so *Daniel*, writing in the *Chaldee* tongue to the *Chaldeans*, and *S. Iohn* also writing in the *Greek* tongue to the *Græcians*, observed their manner of counting times, as being a vulgar compt to them. But now, although it is prooued, these dates to be 1260. yeares: yet, forasmuch as 1260. of *Græcian* yeares, are but 1242. *Iulian* yeares, and 8. moneths, or there about: and 1260. *Iulian* yeares, are 1277. & an halfe of *Græcian* yeares, making therby, neer 18. yeares difference. It rests therefore, to prooue what kind of yeares these be. These (we say) are common *Iulian* yeares, for two causes: First, although the *Græcian* common year contained but 12. moneths, & 30. daies in every moneth, yet do they adjoin certain intercalar daies, which doth mak every year overhed to cōtain 12. moneths, five daies & a quarter, which is 365. daies & a quarter; & so cōsequently, are ouerhead æquall with our common *Iulian* year. Secondly, among the *Hebrue* Prophets, where a day is taken for a year, although the common year contain but 12. moneths, yet almost euerie third yeare, they adjoined an intercalar moneth by doubling the moneth *Adar*, which made their *Hebrue* yeares ouerhead, æquall also with our *Iulian* yeares, as testifieth *Ios. Scal. de emend temporum*.

Hitherto are the difficulties of dates resolved: now followeth the resolution of the principal termes and matter.

Dan 4. 13.
23. 29.

17. PROPOSITION.

The description of the throne of God in the fourth chapter, is not the description of the maiestie of God in heauen, but of his true religion, wherein he is authorised and sits in the throne among his holy elect on earth.

BEcause it is said in the text, that this throne is set in heauen: therefore, some thinks this to be a vision of Gods glorie in heaven, but that can no waies be for these reasons. First, because heauen, for the most part prophetically, is taken for Gods heauenly Elect or true Church vpon earth. Secondly, because it were superfluous curiositie for vs to know any farther of Gods heauenly estate, and glorie of his maiestie, than the simple points of our salvation. Thirdly, because the Scripture testifies, that no pen can describe, nor wit comprehend, the glorie of Gods maiestie in heauen. Fourthlie, because the foure *Beasts* and 24. *Elders*, who here ar coherent members of his throne, confesse them selues to*raigne vpon earth, and that Christ hath redemed the with his blood. Fifthly, because it is said, that among them, even among these four *beasts*, arose a* famine and dearth of Barley and Wheat. Therefore, this throne can not be Gods throne in heauen, but must needs be his throne vpon earth among his heauenly elect here: and consequentlie, ar either his Church or true religion: but his Church is not properlie his throne & seate, but rather are these ouer whome hee sits. Therefore, this throne must needs be his truth and true religion, wherein he sitteth, abideth, & making his residence, therein is authorised and inthronized here vpon earth, among his heauenly elect servants.

18. PROPOSITION.

The 24. Elders, are the 24. bookes of the old Testament, and (metonymicè) all the true professors thereof.

THese 24. elders, being proued by the former proposition to be vpon earth, becaus that the glory of the whole throne (whereof they ar one coherent part) is vpon earth,

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we say now farther, that they do represent the 24 bookes of the olde testament for these reasons. First, *ab officio*, because these ancients are saide in the *text, to glorifie God day and night, and what thing in earth is God more glorified by, thā by his scriptures & holy writings? whereof these be the first. Secondly, because in name they do agree, for these 24. ar called the auncients, so are these 24. books called the old Testament. Thirdly in number they do agree, for these auncients ar 24. so there be 24. authentik bookes of the old Testament nominate by *Ieromo*, in *Prologo galeato*. Fifthly, and finallie, what soever is spoken in the *Reuelation*, in name and behalf of any of the 24. *Elders*: The same shal ye find specially written in on of these 24. bookes of the old Testament, as particularly shall bee noted in their due place of our principall discourse. As to the second part of this proposition, that vnder the name of these 24. bookes, both the true writers & true professors therof be *metonymicè* included, it is certaine, otherwaies they could not say, that Christ hath redemed them, & that they raigne vpon earth.

19 PROPOSITION.

The foure beasts are the foure Euangelles with all the true writers and professors thereof.

THat these four beasts are on earth, is also proued by the 17. proposition, in respect the glory of the whol throne (whereof they are one coherent part) is vpon earth. We say now farther, that they do represent the four Euangelles for these reasons. First *ab officio*, for that these foure beasts doth here decore the throne, and neuer* ceased from praying God day and night. And what thing on earth doeth more adorne Gods true throne and Christian religion, then doth these foure Euangelles and their true professors, who neuer cease from praising God continuallie? Secondly, they agree in number, for there bee foure beasts, so are there foure Euangelles. Thirdly, in their particular and distinct titles or faces, they agree, having consideration of the custome of the auncients, that vsed for to intitle the bookes

bookes according to the beginning thereof, as in Hebrue, *Genesis* is called *Bereschith*, becaus it beginneth *Bereschith bara Elohim*, &c. and such like other books: as we also entitle our books of lawes, *Regiam Maiestatem*, because it beginneth so. Then in comparifon, the faces of these *Beasts*, are compared to the titles or beginnings of these bookes: because, as men or beasts are readiest knowne and distinguished by their faces: so are bookes by their titles, and beginnings. And to come in particular, like as in the *Reuelation* the *Beasts*, and in *Ezechiel*, their faces were, one like a *man*, another like a *Lion*, the third like a *Bullocke*, the fourth like an *Eagle*. So, of these foure Evangelists, *Mathew* begins his first *face* or leaf, at the Genealogie of Christ, as he is a man: and *Mark* begins his first *face* or leaf at the voice, crying (like a roring *Lion*) in the wildernesse, *Prepare the way of the Lord*, &c. And *Luke* beginneth his first *face* or leaf, at *Zacharias* offering incense (as it were a *Bullocke*) at the alter. And *Iohn* begins his first *face*, or leaf, at the high and divine essence of Christs Godhead, flying so high in his stile, that he is compared to an *Eagle*. Fourthlie, in their order of prioritie, according as they first wrote, they agree with *Ezechiels* order, where the first was a Mans face, that is *Matthew*, who first of all wrote, and that in Hebrew. The second was a Lions face, and that is *Mark*, who was the second that wrote, and that in greek. The third in *Ezechiel*, is a Bullockes face, and that was *Luke*, who was the third that wrote, and that in Greeke. The fourth was the *Eagles* face, who is *Iohn*, that wrote the fourth Euangell, and that in Greeke. And so the order of their first editions, agrees preciselie with *Ezechiel* his order. Fifthlie, their order of translation or edition in Greeke, doth agree with the order that here Sainct *Iohn* (who wrote both in Greeke, and to the Greeke Churches) setteth them into: to wit, The Lion, *Mark* wrote first of all in Greeke. The *Bullocke*, *Luke* wrote second in greek: Than was the *mans* face, that is, *Matthews* Euangel, translated in greek, who now is the third, & befor was the first: Afterwards, last of all, the *Eagle*, *Iohn* (as before) wrote the fourth Euangel. And so correspondentlie, as *Ezechiel*, the hebrew Prophet, writing to the Hebrews, prefereth

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Matthews hebrew Euangell, for that it was first written. So Sainct *Iohn*, a Græcian Prophete, writing to the Græcians, spake of *Matthews* greek Euangel, and setteth it in the third order, for that it came after both *Mark* and *Luke*. Sixthlie, the precise time of their first writing, and occasion why they did write these foure Euangelles, agreeth with the history and time of the foure first Seales, where their first coming is mentioned. For first, when the word of God passed out on the white horse in the first seale, betwixt the yeare of Christ 29. and 36. then (saith the text) one of the foure beasts said, *come and see*, &c. that is, *Matthew* the Apostle, who came that time, and wrote his first Euangel in hebrew, exhibiting the same to be seen of the *Iewes* expressly, for conuerting the, that Gods word of his new couenant might victoriously go out among them, to conquer & ouercom (as saith the text) Then, in the second seale, when S. *Steu*en and S. *James* were martyred, and great persecution rose against the Church of God, viz. betwixt the 36. and 43. year of Christ, then (saith the text) the second Beast saith, *Come and see*: that is, the second Euangel was at that time set forth by *Mark*, to be seen & read, in comfort of the afflicted Church. Afterward, in the third seale, when hunger and dearth arose, betwixt the 43. and 99. year of Christ, the third Beast saith, *Come and see*, and this is *Luke*, whose Euangell come to light at that time, and was set forth to be seen, and also writeth of the same dearth, in his book of the Acts of the Apostles. Lastly, in the fourth Act, 11, 18 seale, when deadlie heresies arose against the Diuinitie of Christ, betwixt the 50. and 57. yeare of Christ. Then (saith the text) came the fourth Beast: and so indeed at that time did *Iohn* write the fourth Euangell, beginning at the description of Christs Diuinitie, expressly against the said Heretiks. Seuenthly, these foure Beasts wings, eies, and all their other tokens and circumstances, contained both in *Ezechiels* Prophecie, and here in the *Reuelation*, doeth so properlie agree with the foure Evangelists, that they cannot be so conuenientlie attributed to any other, as shal be shewed at length in the principal Treatise. Eighthlie, it appeareth by *Hierome* and others learned, that these indices and tokens, so aptlie agree-

agreeing to these foure Euangelists, and to their *faces*, haue confirmed the ancient Fathers of the Church, both to receive these foure Euangelles true and certaine, as also to repell manie false Euangelles, written in the name of *Thomas, Matthias, Bartholomaeus* and other Apostles. Also the Euangelists of *Basildes, Apelles, and Nicodemus*. For *Luke* testifieth, that manie pretended to write Euangelles. Then certainlie, seeing there could not, nor cannot redound to the Church of God so great a commoditie, by interpreting these foure *Beastes* anie other waies, we haue great occasion, by all these aforesaid reasons, to repose vs also vpon this interpretation. As to the second part of this proposition, that vnder the name of these foure *Beastes* or four Euangelles, both the writers and the professors thereof are *metonymice* included: it is certaine, otherwise (as in the discourse of the former proposition is declared) they could not say, that Christ hath redeemed them, or yet that there arose ^{*}famine among them, for neither can that redemption, nor such famine properly come to any but to men.

20 PROPOSITION.

Gods Temple, although in heauen, is also taken for his holy Church among his heauenly Elect vpon earth, and metonymice for the whole contents thereof.

IN figuratiue speakings, heauen is taken for Gods holie Elect vpon earth, whome he hath preordained to inherite heauen, as is already shewed by the 17. proposition, where, by the throne of God in heauen, is meant his truth and true religion in earth among his heauenly Elect here: So in this place also we say, that Gods Temple in heauen, is more properlie his Church among his heauenly Elect vpon earth, than among the glorified bodies in heauen: for that glorified number, called the ^{*}*new Ierusalem*, as said properly, to haue no distinct Temple among them, for *Iohn* saith thereof, *Et templum non vidi in ea, &c. I saw no temple therein, &c.* So, no Temple being there, this Temple properly must be among Gods heauenly Elect vpon earth, and consequently his holie & true Church. As to the second part of this proposition, it agreeth

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verie well with Christs speaking, saying of the material Temple, *Qui iurat in altari, iurat in eo & in omnibus qui super illud sunt, & quicumque iurauerit in templo, iurat in illo et in eo qui habitat in ipso: Whosoener sweareth by the alter, sweareth by it and by all things vpon it, and whosoener sweareth by the Temple, sweareth by it, and by him that dwelleth in it.* Euen so likewise, vnder the name of this spirituall Temple, is not onely meant Gods true Church among his heauenly Elect vpon earth, but also is meant *metonymice* the whole contents thereof, to wit, Gods truth and true religion; yea, (although vnproperlie) euen the verie Majestie of God himselfe, because he dwelleth in his Church, and they in him: for prooffe whereof, though *Iohn* saith first, *I saw no temple therein*, becaus ther is no distinct Church properlie, where all is the Church, yet doth he subjoyne immediatlie, *Dominus enim Deus omnipotens templum eorum est & Agnus: For the Lord God almightie, and the Lambe are the temple of it: calling the Deitie to be their Church that are glorified, or rather to them in stead of a Church; although more properlie the Deitie is the thing contemplate, not the Temple it selfe.* From this Temple in this sense, that is from the majesty of God, as said to go out the last Angels of Gods great haruest and latter judgement, to gather in his Elect, & to destroy the wicked. And so the Temple of God in heauen, is properlie taken for his heauenly elect Church vpon earth, and for their true doctrine, profession, and religion; yea, and (although improperlie) euen for the Deitie it selfe. Herevpon followeth this corollar, agreable with all the former senses: that when this Temple is said to be open, the it meaneth Gods true Church to be visible, his truth and true religion preached and opened vp; and finally, the Majestie of God to be knowne, & revealed by that preaching of his truth. And when againe, that Temple is closed or filled with fume, it signifieth Gods true Church to lurke; and become inuisible, his truth, and true religion, and knowledge of the Deitie and diuine Majestie to bee obscured, darkned, and closed vp. As in confirmation hereof, it is saide, ^{*}That the Temple of the Tabernacle of the Testimonie was open in heauen, and the seven Angelles of the last plagues come out of the Temple.

Matth. 23
20. 21.Apoc. 14
15. 17.Apoc. 15
5. 8.

Temple, and afterwards no man was able to enter into the Temple againe, til these seuen plagues were fulfilled: which agreeth preciselie with the euent after all the former senses, to wit, that the true Christian Churches, professors of Christ his true testimonie, wer visible and patent, their true doctrine and Christian religion opened vp, and the maiestie of God thereby made known, and manifested in the daies of the Apostles: and afterwards, vpon neglecting their testimonie, & vpon the contempt of the manifestation and opening vp thereof, there proceeded all the whole plagues of the seuen last ages, during the which, the fume of Gods wrath was so great, that by the Antichrist he made his true Church lurke and become invisible, and his truth a true religion, and knowledge of the diuinitie to be obscured and darkened: so that none might visible enter or haue access to the knowledge thereof, til by the seuenth and last plague, that the Antichrists kingdome began to fall, and then after 1260. years darkenesse, was that true Temple of God opened and made manifest, as is plainlie said in the* seuenth Trumpet or age. Apoc. 11. 19 So then, this Temple, the opening closing, and opening againe, thereof, agrees so wel with these Ecclesiastical histories in all points after the former senses, that we must conclude, by this Temple of God in heauen, to bee meant his holie Church among his heuenly elect vpon earth, with the whole contents and pertinents thereof, to wit, his trueth, true religion, and (after a maner) the verie Deitie it selfe.

21 PROPOSITION.

The two witnesses mentioned (Rev. 11) are the two Testaments, and (metonymicallie) the whole true professors thereof.

THis is prooued by their number, name, and office, and by the whole circumstances of the text. First, by their number, they are two witnesses: so are they two Testaments. Secondlie, by their names they are called *Witnesses*: so in that language of Latine, wherein they haue bene vsed most, these 1200. years & more, they are called *Testaments*, from the word *Testis*, which is to say, a *Witness*, as being witness of Gods wil:

all other doubtfull testimonies of men being refused, as testifieth Christ, saying, *I receiue not the testimonie of men*, &c. Ioh. 5. 34. But afterwarde he saith, *Search the Scriptures, for they are they which testifie of me*. Thirdly, concerning their office, (as Oliues) they anoint vs Kings and Priestes to God: and (as Lanterns) they illuminate vs with knowledge of the true way of salvation. So that who (as the text saith) that would pervert them God shall consume him with the æternall fire of hell; therefore, it is said, *Omnis sermo Dei ignitus, & clypeus est sp̄ rantibus in se, ne addas quidquam verbis illius: Euerie worde of God is fierie, & he is a shield to those that trust in him put nothing vnto his words* Lastlie, the whole circumstances of the text (which here for breuitie are omitted, and are amplified in the principall Treatise) doe so harmonically agree with these two Testaments, that necessarilie, they be the two *Witnesses* here made mention of. As concerning the witnessing of men, because it is said: *Omnis homo mendax, Euerie man is a liar*: And againe, *Non ab homine testimonium accipio: I receiue not the record of man*: Therefore, noe men are simplie to bee accepted in place of these *Witnesses*. Yet notwithstanding, so far as men doe profess these Testaments, and doe purely preach the simple doctrine therof, in that case, these men, are *metonymicallie* included vnder these Testaments, for that their word is not their owne worde, but the worde of these two Testaments.

22 PROPOSITION.

The Woman clad with the Sunne (chap. 12.) is the true Church of God.

THis is prooued; first, by the Song of Salomon, where Salomon, bearing the figure of Christ, who descended of him: his beloved Woman and Spouse, throughout al that Canticle, beareth the figure of Christs Church. Secondlie, spirituall *Hierusalem*, which is Christes Church by diuerse Scriptures, is also called Christs Spouse in the *Reuelation*. Thirdlie, bodilie marriage, is by Saint *Paul* called a Symbole, and a Sacrament of the vinion of Christ & his Church: whereby the husbande representeth Christ, & the Woman

espoused representeth the Church. Fourthlie, in the whole Scriptures, idolatrie being called spiritual whordome, necessarily the true worshiping of God is represented by perfect Spoufage, and the true church that worshippeth him, is his Spouse, and so the Church of God is figured by a Woman. Last of all, the whole tokens of this Woman contained in the text so viuelic and perfectlie, agree with Christs Church (as is declared in the principall treatise) that necessarilie wee must conclude, this Woman to meane the true Church of God.

23 PROPOSITION.

Apoc. 14.
16. 17. 18.
Cap. 19. *The whoore, who in the Revelation is stiled spirituall Babylon, is not reallie Babylon, but the verie present Citie of Rome.*

IN the former proposition was described the holie Spouse of Christ, here is to bee described the filthie Whoore of Sathan, there that Ladie, who is adorned with the Sunne, Starres, and heauenlie vrrtues: here that Adultresse, who glories in golde, siluer, precious stones, and worldlie pleasures: there shee, who is persecuted by the Dragon, here shee vnto whome the Dragon doeth giue authoritie: There she, who is chased into the wildernes, and hath no lodge to hide her in; here shee who impireth aboue all people, and is the Metropolitane citie of the world. And finallie, seeing in all things this Whoore, or whorish *Babylon*, is cōtrarious to Christs holie Spouse, lette vs, and all Christians trie her out, as our detestable and deadlie enemy, and see what *Babylon* she is. We say then, that this *Babylon*, is not that reall *Babylon* of *Chaldee*, but *Rome*, for these reasons. First, for that this *Babylon* is called **mysterium Babylon*, that is to say, mysticall or figuratiue *Babylon*: Therefore, it is not *Babylon* it self in *Chaldee*. Secondlie, that olde *Babylon* in *Chaldee* was destroyed long before S. *John* wrote this, as was prophecied by *Esay*, by *Jeremie*, and by *Dauid*, and neuer rose to authoritie: But this *Babylon*, euen when Sainct *John* wrote, raigned ouer the Kinges of the earth: therefore, it is not olde *Babylon*, but meaneth *Rome*, which at that time, & a thousand and foure hun-

hundred years after that, had Empire ouer the whole earth. Thirdlie, this mysticall *Babylon*, is said by the text, to be set vpon seuen hilles, and therefore it is *Rome*, which is called *Apoc. 17. 9 Septicollis*, as *Virgil* testifieth, saying,

Septemque una sibi muro circumdedit arces:

Within the walles of that citie, contained ar seuen hilles hie.

*Virg. lib. 2
Georg. &
lib. 6. Æne.*

And *Propertius* saith,

Septem urbs alta iugis, toti que presidet orbi,

On hilles seuen that citie stands, that hath empire aboue al lands.

Againe, Sainct *Jerome* libro *Epistolarum*, in diuerse places approoueth the same: and *Eutropius* in his Historie, and *Publius Victor de descriptione urbis Rome*, and diuerse other doe name these seuen hilles, this way, as *Palatinus*, *Cælius*, *Ianiculus* (otherwise called *Capitolinus*) *Aventinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. Fourthlie, because the manner of Families, Kinges, and Kingdomes, is to intitle themselves by the name of the first Conquerours, or most notable personnes, as the whole *Romane* Emperours were called *Cæsares* according to the name of the first Emperour *Julius Cæsar*. So *Rome* hauing obtained the Monarchie ouer the whole kingdomes of the earth, whereof the *Babylonians* were the first Conquerours: therefore, justlie is called *Babylon*, as succeeding in her place. Fiftlie, *per Icona*, seu *à simili*, for that in idolatrie, pride, couetousnesse, and exceeding crueltie against the saintes of God, *Rome* was nothing inferior to *Babylon*. Sixtlie, because by vse and custome of ancient & learned Writers, *Rome* is verie often called *Babylon*, as by *Jerom*, lib. *Epistolar*. Also by *Tertullian* in his book against the *Iewes*, and lib. 3. against *Marcion*. And for finall confirmation hereof, all they that would prooue S. *Peter* to haue remained at *Rome*, say, that by *Babylon* in the end of the first Epistle of *Peter*, is meant *Rome*, from whence he then wrote, as *Jerome* saith, in his Prologue vpon *Marke*, in these wordes, *Et Petrus in Epistola prima sub nomine Babylonis, figuratè Romanam significans: And Peter in his first Epist., under the name of Babylon figuratiuelie signifyng Rome.*

And so for assured certainty, this whorish & mystical *Babylon* is

is verely *Rome*. But some seeking sophistical subterfuges will say, that this *Babylon* meaneth olde *Rome*, and not this present Citie of *Rome* that now is, as though both wer not one, euen builded both within one wall, and vpon these selfe same seuen mountaines: and finallie, one selfe same towne, both in name, seate, and gouernement, and in all things else, onelie that where one house was ruined, destroyed, or burned by the *Gothes*, and other enemies, another within the same walles is builded vp againe. Of these then it is to be demaunded, if olde *Rome* hath bin so destroyed, that it is not to bee found, or that neuer inhabitant hath dwelt in it since that time, neither euer so much as a candle hath shined therein hitherto, as is prophecied of *Babylon* in the *Reuelation*, chap. 18, But the contrarie beeing true: Therefore, it is not onelie this olde *Rome*: but all whollie *Rome* that is called *Babylon*, and as yet, resteth to be that way for euer destroyed.

24. PROPOSITION.

The great ten-horned beast, is the whole bodie of the Latine Empire, whereof the Antichrist is a part.

For prooffe hereof, the moste notable tokens assigned by the text to this Beast, doeth onelie agree to the *Latine* or *Romane* Empire: For firste (saith the Text) the Woman that sat vpon this Beast, is the great Citie, that sitteth ouer the Kinges of the earth: So the cheife seate and citie of the *Latine* or *Romane* Empire, is that great citie *Rome*, that had Empire ouer all the kingdomes of the earth. Secondly, saith *Daniel*, there shall foure cheif kingdomes arise vpon earth, vnder the figure of foure beastes: Whereof (by plaine interpretation hee saith) the fourth beast that had these ten horns, is the fourth kingdome of the earth: And so it is, that the firste greate kingdome or Monarchie being of the *Babylonians*: The seconde, of the *Medes* and *Persians*: The thirde, of the *Grecians*. The fourth and laste, is certainenlie the Monarchie of the *Latines* or *Romanes*: and therefore, that fourth beast which

which both there in *Daniel*, and here in *Iohns Revelation*, hath ten hornes, must necessarilie bee the *Romane* or *Latine* Empire. Thirdlie, this *Beast*, whereon the said whorish woman or *Babylonical citie* sitteth, hath seuen heads, which the text* interpreteeth to be seue mountaines: Euen so *Rome*, the cheife city or *Metropolitane* seate of the *Latine* Empire, is set vpon seuen hilles nominated and proued in the third reason of the former proposition. Fourthlie, there be here seuen kings (saith the text) that is, seuen sorts of royal gouernmets: for a King is oft taken for a whole rase of Gouernors of one sort, as in *Daniel* cap. 7. So had *Rome* seuen royal gouernments, to wit, Kings, Consalles, Dictators, Trium-vires, Tribuns, Emperours, and Popes: Of which (saith the text) fise ar fallen, one is, and another is not yet come: Euen so was it indeede, that before S. *Iohns* daies, those fise gouernments, viz. the Kings, Consalles, Dictators, Trium-vires, and Tribuns were past, and in his daies raigned the Emperours, and the Popes were not come to the gouernment while after his dayes. Fifthly, (saith the text) this *Beaste* that Sainct *Iohn* did see, was, and is not, and shall rise of lowe estate, and shall goe into decay: Was (saith hee) because the *Romane* Empire, and gouernment of Emperours, was before that time, that hee wrote: Is not (saith hee) because the time wherein hee wrote, the Emperour *Domitian* was dead, and the Empire waked, for the nexte Emperour *Nerva Cocceius* was not yet chosen, as appeareth by *Irenaus*, who saith, that Sainct *Iohn* sawe these visions, in the ende of the raigne of *Domitian*. Then (saith hee) Hee shall rise of lowe estate: Euen so arose there a newe Emperour, not of the noble ancient blood of *Romanes*, but of base estate, to wit, the saide *Nerva Cocceius*, who was the first straunger, or Barbarian Emperour: This (saith hee) shall goe into decay: that is, shall goe shortlie into decaie: for otherwise simplic, all fleshe must goe at some time into decay: And so was it indeed, that this *Nerva* goeth shortlie into decaie: For hee liued Emperour but one yeare, three monethes, and nine daies, and then he died. Again, the *Beaste* (saith that same text) Was, and is not, and yet is, that is to say, there were Emperours before Sainct *Iohn* wrote, none when he wrote, and

yet when he wrote the Empire stood, and the government by Emperours was vnabolished: for, incontinent vplart *Nerva*, and manie moe Emperours after him: so that the Empire might be said at that time, in a maner not to bee, and in a manner to be. Sixtly (saith the text) the Beast that was, and is not, is euen the eight, and is on of the seuen: and that meaneth, that that royal government of the Empire by Emperours, which was immediatelie before *S. Iohn* wrote, and vaked when he wrote, by the decease of *Domitian*, that same government shall be the eight government, & was also one of the said seuen governments: and euen so was it, that after the Romane Emperours (who was the sixt government) were abolished, by the *Hunnes*, *Gothes*, and *Vandalles*, and thereafter, *Rome* seuenthly gouerned be the Popes, then eightly, start vp by *Charlemaign* a newe race againe of Emperours, intituled of *Germans* and *Romanes*. So that euidently, the Emperours were the eight estate that gouerned *Rome*, and were also one of the former seuen, euen the sixt government thereof, as is alreadie said. Seuenthly (saith the text) one of these seven heads receiued a deadlie wound, and that deadlie wound was healed: so the chief of the seuen governments of the Romane Empire, to wit, the Estate of Emperours was cut off and abolished by the *Hunnes*, *Gothes*, and *Vandalles*, and vaked from the daies of *Augustulus*, Anno Christi 475. vntil that *Charlemaign* came, in Anno 806. At which time, the estate of Emperours was of new repaired, & whollie made vp again. Eightly, this beast hath ten crowned hornes, that is, ten kinges (saith the text) which when *Saint Iohn* wrote, had not receiued their kingdoms, but should receiue their kingdome at an houre after the beast, and then (saith he) shal they giue their power againe to the Beast, and all at once shall make warre with the *Lambe*: but at length (saith he) these shall hate & destroy that harlot beast: Euen so came it to passe of the Romane Empire, that long after *S. Iohns* daies, when that old Empire began to fal, the estate of Emperours to be abolished, (as is said) immediately thereafter sprang thereof ten Christian Kinges, who againe gaue their power, assistance and fortification, to the next Gou-

uer.

uernours of the new *Latine* Empire, which was to the Pope, authorising him as their supream head, with whome they concurred, fighting against Christ, as hereafter shall be shewed. But at length shall these ten Christian Kinges destroy that spirituall harlot and idolatrous Empire, as (praised be God) *England* and *Scotland*, with some others haue alreadie begun. Ninthly, that beast is the *Latine* Empire, and the chiefe seate thereof is *Rome*: because in the text, both the plaine name of the *Latine* Empire is figuratiuelie expressed, and the figuratiue name of *Rome* is plainly expressed. As to the first, how the plaine name of the *Latine* Empire, which is *latinos*, is figuratiuelie expressed, read the 29. proposition following. As to the second, how the name of *Babylon* (which is plainly said to bee the figuratiue name, that was written in the Womans fore-head that sat on the beast) is the perfect, certaine and accustomed figuratiue name of that citie *Rome*, that sitteth ouer the *Latine* Empire, is moeste euident by the former proposition. Finallie, all the rest of the smaller circumstances of this ten-horned beast, contained in the text, doe so properly and fitly agree with the *Latine* Empire (as in the principall treatise shall be found at length) that we must necessarily conclude, that selfe same beast to meane and signifie the whole *Romane* Empire.

Resteth then the second part of this proposition, to proue the Antichrists kingdome to be a parte of the great *Romane* or *Latine* Empire. Seeing then it is prooued, that this whole ten-horned beast, signifieth the whole *Romane* Empire. Necessarily; it, that one part of this beast signifieth, must also be a part of the *Romane* Empire: But one parte of this beast signifieth the Antichrist: Therefore, the Antichrist must needs be a part or member of the whole *Romane* Empire. That one part of this beast, to wit, the litle blasphemous horne thereof in *Daniel*, and the blasphemous mouth thereof in the *Revelation*, doeth signify the Antichrist: it is certaine by the tokens set downe in the text wherein it is said, that that blasphemous * mouth and * horne, shoulde speake proude blasphemie against God, and against his saintes, and against them that bee in Heauen: And should change times, and lawes, and should make warre against Gods

Apoc. 17. 9

Ap. 13. 5. 6
Dan. 7. 25

Gods Sancts, and ouercome them, and subdue them vnder his tyrannie, for the space of 1260 propheticall daies, prooued to be yeares in the 1. and 16. proposition. So this muste necessarily be the antichrist, that hath so wicked and so long a raigne: And consequentie, the Antichrist must rise of the *Romane* Empire, and be a member thereof. Secondlie, his raigne must be of that *Romane* Empire, for that hee must sit in spiritual *Babylon*, which by the former proposition, is prooued to be *Rome*. And so *Rome* should become the den of all diuelithnesse and Antichristian errors, as in the principall Treatise vpon the 17. and 19. cap. shall be shewed.

25 PROPOSITION.

The two horned Beast, is the Antichrist and his kingdome, it alone.

2. Thef. 2. **P**aul describing the Antichrist & his kingdome, among certaine speciall notes to know him by, giues manie of these same tokens of this two horned beast: to wit: here in Apoc. 13. 11. *Iohn*, this Beast hath two hornes like the *Lambe*: that is, double power spirituall and temporall: so there in *Paul*, he sheweth himselfe to be like God, & hath temporall power, whereby hee is aduersarie to Gods seruants: and spirituall power to work wonders, albeit lying wonders. Secondly (saith *Iohn*) he shall speak like the *Dragon*: so saith *Paul*, hee shall come by the working of *Sathan*, &c. Thirdlie, (saith *Iohn*), hee wrought great wonders and signs, and deceiueth men thereby: So in *Paul*, he came with power, and signes, and lying wonders, and in all deceauablenesse of vnrighteousnesse. Whereby (doubtlesse) that man of sinne, and sonne of perdition, euen the verie Antichriste, whome *Paul* there described, is this very same two-horned beast, mentioned here by *Iohn*. And for confirmation hereof, the properties of this two-horned beast (cap. 13) are the selfe same properties of the false Antichristian Prophet (cap. 19.) For this two-horned Beast is saide to * worke greate miracles, before the first tenne-horned Beast, and to deceiue them that dwelt vpon the earth, whome hee caused to worshippe the image of

of that firste beast and to receiue his marke. Euen so, the false Prophet, which must needes be the Antichrist, is said Ap. 19. 20. also* to worke miracles before that firste beast, whereby hee deceiued them that receiued that beasts marke, and worshipped his Image. Wherefore necessarilie, as of this two horned beast, and of that false Antichristian Prophet, all the tokens be one: so must also consequently they themselues be both one.

26 PROPOSITION.

The Pope is that only Antichrist, prophecied of, in particular.

AMongst the pluralitie of Antichristes, spoken of in the Scripture to be generallie in al ages: there is one particular Apostatike kingdome, who is the chief and principal of all Antichrists, and is that great Antichrist, whom *Paul* calles the man of sinne, and sonne of perdition, aduersarie to God, & an extoller of himselfe above all that is called God, with diuers other epithets contained. 2. The. 2. Leauing therefore al other smaller Antichrists, this great Antichrist and chiefe heade of all Antichrists, is he whom here we haue to trie out, whom (for remoouing of all doubts) wee say cannot bee the *Mahomet* neither any *Turke*, *Iewe* or *Ethnick*. First, because it is not apparent, that the spirit of God, wold trauel so carefully, to point them out to vs, by dark mysteries, and secreet signs to be the Antichrist, who when they come, doe with most cleare confession graunt & aduouch theselues to be Antichristians, as al *Iewes*, *Turks* and *Ethnicks* do plainly confesse: and therefore their owne confession is sufficient to know them by, and all farther secreet tokens, wer superfluous. Then must he needs be a latent and not a patent enemy, that the spirite of God so carefully points out: and so no *Turke*, *Iewe*, nor *Pagan*; yea, no plaine Wolfe must he be: *but a Wolfe in a Lambs skin, even an Antichrist vnder the name of a Christian. Secondly, Mat. 17. 15 & Act. 20. 19. he must sit, saith *Paul*, in the Church of God: Therefore an alledged Christian must he be: for no *Turke*, *Iewe* nor *Pagan* 2. Thef. 2. hath other sitting, than in their owne Temples: these be not Gods Temples, only the societie of Christians is Gods temple,

ple, of their number therefore must the Antichrist call himselfe: and among them must he sit, as a pretended Christian: & consequently must he be no *Jew*, *Turk*, nor *Ethnick*. Thirdly, apart must his raigne be of the *Latin* Empyre, as is proved (*Proposition 24.*) and on pretending frindship thereunto, yea, he must sit in that spiritual *Babylon* prooued to be *Rome*. Then must he not be the *Mahomet*, nor any *Turk*, or other *Ethnick*, but a pretended Christian Prince. Finially, and in a word, this Antichrist is no *Turke*, *Jewe*, nor avouched *Ethnick*, because on the one part, all the notes & tokens of the Antichrist, giuen vs by the scriptures, ar most evident properties of the Pope, & doth altogether agree to him. And on the other part, the speciall points of doctrine & conversation, of Christ & his Apostles, ar altogether cōtroverted into his person: Him therefore shal we proue, both by the synthesis or sympathie, that his properties hath with the Antichristiane tokens, as by the antithesis or antipathie, that hee hath with Christ, to be the very selfe greate Antichrist prophecied of in particular.

And first, to account his most notable Sympathies with the Antichrist. *Rome* (vnder the name of *Babylon*) is the Antichrists seate: so in *Rome* doth the Pope sitte. In the Church of God must the Antichrist sit: over Christian Churches doth the pope sit, professing him selfe their supream head. The Antichristian kingdome must be a part of the *Latin* Empyre, and there of must it proceed (*Proposition 24.*) so is the Popes kingdom, a part of the *Latin* or *Romane* empyre for in *Rome* doth he sit: the Antichrist (who is meere impiety & wickednes) was transported figuratiuely, as in a close vessel, to the land of *Shinar*, which is *Babylon*, where he shuld haue his dwelling builded, *Zacharie 5.* So in figuratiue *Shinar* or *Babylon* els prooued to be *Rome*, doth the Pope dwell and remaine. Christ shewes that there shall arise false Antichristian Prophets, who shal say, there Christ is in a desert, or he is in the secret places, &c. So the Pope and his Clergie saith, that there Christ bodilie is that hoste, which sometime they carrie in procession in desert & barrē fields, to bles the fruits thereof; at other times they close it vp again in their secret

1.
2.
3.
1. Thes. 2.
Lib. 5. sextri
can. Foeli.
cis in glos.
& lib. 3. sex
tit. 16. cā
periculofo

4.
5.
Mat. 24. 26

secret box beside their Altars. The Antichrist speaking lyes through hypocrisie, shall forbid all his to marrie, and shall commaund abstinence from certaine meates: so doeth the Pope vnder hypocrisie, and lying pretext of chastity & abstinence, forbid al his Clergie to marrie, and to eat flesh in Lēt, or on frydaies. The false Antichristian Prophets shall priuilege bring in damnable etroures, thereby denying the Lorde that redeemed them, and through couetousnes, they shall with fained wordes make marchandise of Christians (as saith *Peter*) and shall sel their soules, as saith the *Reuelation*: so hath the Popes Clergie brought in pardons and indulgences, whereby they promise remission of sinns and the kingdome of heaven, priuilege and in effect, therby denying Christ to be their onely redeemer, and so haue they through couetousnes vnder fained pretext of religiō, made marchandise of poore Christians, by selling such deuillish wares, euen their soules to the Devill. The Antichrist the son of perdition shall extol himselfe against al that is called God, so doth the Pope style himselfe God, and caueth Emperours and Kinges to kisse his feete. And Pope *Alexander* the third, trod with his feete vpon the neck of the Emperour *Friderick Barbarossa*, his clergie singing, *Super Aspidem & Basiliscū ambulabis et Leonem & Draconem pedibus conculcabis*: In *Daniel* that blasphemous Antichristian horne, that sprang of the fourth monarchie, & in the *Reuelation*, that blasphemous mouth that was giuen to the *Romane* beast, had the saints of God vnder his hand, impyring over them and persecuting them 1260 propheticall daies, prooued by the first and 16. *Propositions*, to be 1260 yeeres: so the Popes kingdome which is of the *Romane* empyre, hath had power and authoritie ouer al Christians, and of these that wer most true Christians, such as *Iohn Hus*, *Hieronymus Pragensis*, *Hieronymus Saxonarola*, & of many thousand mo, hath he bene a persecuter these 1260. yeeres, euen from the time that *Syluester* the first, and first Pope vnmartyred receiued his three crowns and large patrimonie of the Emperour *Constantin*, as is alledged betwixt the yeere of Christe 300. & 316. to the year of God 1560. which time the notable decay of his kingdome began. The Antichrists cōming (saith *Paule*)

6
1. Tim. 4. 3

7

2. Pet. 2.
Apo. 18. 13

8
2. Thes. 2.
Dist. 96
can. satis e
uidenter.

9
Dan. 7. 25
Apoc. 13. 5

Dist. 96.

10

^{2. Thes. 2.} *Paulo* is by the working of *Sathan*, with all power, and signs, and lying woonders in all deceiuableness. So of Popes, 22. knowne (saith *Platina* and others) came to the Popedome, being abominable Necromancers, & exercised their mightie imperial power ouer whole Christianitie, subdewing and ouerwhelming the most mightie Princes and Emperours thereof: And whereas *Paule* saith, that he shall worke with signes and lying wonders in al deceiuableness: So hath the Pope aduanced his credite, deceiuing the simple sorte, by his fained fables, and alledged miracles of the *Legendary*, and *de vitis Patrum*, and by such juglings, as the holie blood of *Wales*, and the Maiden of *Kent* in *England*, and the fained miracles of *Laurel* in *Scotland*; and latest of al, by such as the *Spanish Goddesse*, with her five bloodie wounds, Prioresse of the Abbay of *L' Annunciata*, in this last 1588. year of Christ, now prisoner there, as a deceitfull witch. And shortlie all the whole indices and tokens of the Antichrist, contained in the *Reuelation*, (beside these before specified,) doe most perfite-ly agree to the Pope, his seate, kingdome, and Cleargie, as shall bee particularlie discussed in our principall Discourse, beeing here for breuitie omitted. It resteth then to shewe a certaine of the notable contrarieties betwixt Christe and his alleadged Vicar, the Pope, whereby hee shall bee found not his Vicar, but his aduersarie: yea, not a Christian, but the Antichrist.

¹ And first (saith *Matthew*) Christ came so soberlie, and so meekelie, that he would not haue broken a bruised reede. ^{Mat. 12. 20} The Pope came proudlie, ouerwhelming the most mightie Empires: Hee changed the kingdome of *France* from *Chilperike* the lawfull king, to *Pipin* the Popes confederat: he extinguished the king of the *Longobards*, & broks their kingdome to this day: he bereft the *Exarchat* of *Ravenna* from the Emperour of the *Orient*, he trod with his feete vpon the neck of *Frederik Barbarossa*, Emperour of the *Occident*. Christ wold not worship the Deuil for al the kingdoms of the world, as testifieth *Matthew*: Twety two Popes bound theselus slaues to the Deuil for euer, to be made Popes, as testifieth *Platina* and other vn suspected writers. Christ* casteth out the merchandes out

out of the Temple, the Pope establissheth his marchands in the Temple to sell his Pardons, Masses, and Indulgences. Christ washed his poore Disciples feete: the most rich and mightie Emperours kisse the Popes feete, and he doth tred on their neck. Christ honoured marriage in *Cana of Galilee*, had some* married Apostles, and commanded all to marry that could not liue chaste: The Pope forbiddeth his Clargie to marie, though they were neuer so filthie whoremongers. Christ forbiddeth whoredome of al kinds. Of Popes, 13. were adulterers, three were common brothellers, foure were incestuous harlots, eleuen were im poisoned with vile Sodomie, seve wer whoremongers & erecters of brothelhouses. Finally, one was a whore, and died of childe in open procession; and all these are named in their own hystories. God forbid-
deth that the price of a harlot be* offered in his sanctuarie. ^{Ioh. 13. 5.} The Pope receiued of euerie whore in his brothels weeklie, ⁵ a Iulian pennie, which wil amount som yeres, to 40000 Ducats by yeere. ^{Ionn. 2.} Christ payed tribute to the Emperour: the Pope be-
rest the Emperour of both landes and tribute within *Italie*. ^{Mat. 8. 14.} Christ had not of property, so much money of his own, as to ^{1. Cor. 7. 2.} pay his tribute pennie. The Popes propertie is said at this hour
to be 18000. Ducats every day: *also Pope *Iohn* of *Avinion* ⁶ left in store 25. millions of gold. Christ grants libertie of all
meats, saying that *nothing enters in the mouth that defiles the soul* ⁷ and commanding vs to eate of all thing, that is* solde in the
market. The Pope forbideth flesh in Lent, Friday, and other ^{Deut. 23. 18.} his fasting times. God misliketh the *observing of daies, moneths*
and yeares. The Pope commanded to obserue his festiual and ⁸ holie daies, septuageses, Lentes, & years of *Inbibles*, & indi-
ctions. Christ is the *onely Mediatour betwixt God and man*. The ^{Mat. 17. 27} Pope makes and canonizeth his own saints, whome he calls
Mediatours betwixt God and vs, Christ is both *God and man*. ⁹ The Pope is styled, neither God nor man. *The fowls of the aire*
haue their nests and beasts haue their dennes (saith Christ) ^{Mat. 17. 27} but the ^{Palmerius} *Son of man* hath not where to repose his head, the Pope hath store
of Towres, castles, and princely pallaces. *Christ threatneth ¹⁰ *Peter* for drawing his sword: the Pope vsurpeth both the te-
porall and spirituall sworde: for prooffe whereof, Pope *Boni-* ^{Mat. 15. 11} *face*

face the 8. shewe himsef the one day in his pontifical appa-
 rel of a Bilhop, the next day cled in armour as an Emperour,
 bearing before him two swordes, proclaiming these words,
Ecce duo gladii hic, Behold here the two swords. God forbiddeth
 in his¹⁵ second commandement, not onely the worshipping
 of Images, but also to make any so vile figures, to represent
 his so incomprehensible maiestie. The Pope and his Clergie
 not only make they vile images to represent God and his
 saints, but also, they command to reverence them, to come
 in pilgrimage bare-footed & bare-headed, kneeling before
 them, praying such prayers to them, as ar intituled in their
 books; A prayer to the Image of Christ, a prayer to the crosse
 of Christ, & such others. God hath commanded to engraue
 these ten commandements on the posts of our houses, & on
 all patent partes: yea, and in our hearts. The Pope and his
 Clergie leaues out the second commandemēt, and to make
 them seeme ten, they deuide the last commandement into
 two, & teacheth them that way to the people. Christ com-
 mands¹⁶ vs not to make much babling, nor oft repetitions of
 prayers as the Heathen. The Pope commandeth to repeat
 over your prayers, as to say five *Pater nosters*, five *Auees*, and
 to say a *Trental of Masses*, which is 30. Masses, & so to obserue
 a number as the Witches doe, & as¹⁷ *Ouid* saith of the Witch
Medea in these wordes.

Lib. Meta-
 morph.

*Verba quæ ter dixit placidos facientia somnos,
 Quæ Mare turbatum, quæ flumina concita, sistant
 Thrise from her lips did words redounde, which moueth slepe &
 slumming sound.*

And stiaeth stormes of roaring seas, & furious floods do set at ease

And for better prooffe hereof, they must haue beads to keep
 their coūt with. And to speak briefly of their doctrin in one
 worde, Christ teacheth a religion whollie in spirit & void of
 all external ceremonies; except his two sacramentall seales.
 The Pope hath constitute a religion, consisting wholly in bo-
 dily rites, and full of al external superstitions, partly *Ethnike*,
 partly *Iewish*, which Christ hath vtterly abolished. Finally,
 both Christ was mocked with a crowne of thornes, and the
 Pope

Pope contrarily honoured with a threfold imperial crowne.
 As also, Christ shed his blood once, that we might raig spiri-
 tuallie. The Pope sheds our blood dayly, that he may raig
 temporallie. And so, although in all points of doctrine and
 conversation, Christ & he be altogether contrary, yet for the
 breuitie of this treatise, wee must pretermit the rest at this
 present, trusting these foresaid to be sufficient to instruct the
 sound judgment of him, whose hart God hath mollified: as
 to the Reprobate, the wordes of Christs owne mouth: yea, Luk. 16. 32
 the Lawe nor the Prophets, neither finally, the rising of the
 dead to teach them, could any waies convert them. And yet,
 for the more superabundant certaintie of this matter, we wil
 also remoue certain doubts of Scripture, which might moue
 the simple sort (by adhearing to the literal sence,) to beleue
 that al the Antichrists that were to come, were alreedy come
 & past in the daies of the Apostles; or that might any waies
 seeme to purge the Pope from being the Antichrist.

And first, where it is said in Saint Iohn. These ar the last
 daies, and ye haue hard that the Antichrist shall come: E-
 uen now are there manie Antichrists, and again saith he, *but*
this is the spirit of the Antichrist, of whome ye haue hard that bee
shuld come, & now he is in the world. It is to be answered hereun-
 to, that the meaning of the first text is not, that that present
 time, but the whole age after Christ, is the last age and dayes
 of the world, in the which, the great Antichrist should come.
 And euen then, saith he, there were many Antichrists, not
 that he saith that the gret Antichrist was any of the, but ra-
 ther, that he meaneth, that there were so manie smal Here-
 tiks & Antichrists risen vp, that thereby the comming of the
 gret Antichrist was portended, for *Paul* maks this place plain,
 where he speaks in expres words, that the mystery of the An-
 tichrists iniquity, was euen then begun to work, but himself
 shuld not come, while he who held shuld yet hold stil a while
 & then be devided or remoued out of the way: meaning that
 the mystery of his iniquitie, & spirit of his errors, was then
 begun to work in these small Antichrists, forerunners of the
 greate Antichrist, vnto whose errors (saith¹⁸ hee) because
 the world hath attended, and hath left the spirite of veriti-
 tic,

1. Ioh. 2. 18
 1. Ioh. 4. 3.

2. Thes. 2.

2. The. 2. 11

tie, whereby they should haue bene saued : therefore , God
 2. Thef. 2. shall send vpo them the efficacie of errors, that they may be-
 lieue lies, that is to say, God shall send the greate Antichrist
 to worke his miracles of lies, &c. As to the second text, it is
 not spoken of the person of the greate Antichrist, but plain-
 ly by the text is meant, of the spirite of his errours, or (as
Paul calleth it) *the mysterie of his iniquitie*, which euen then was
 in the worlde, and wrought in his forerunners, whom Saint
Iohn calleth also Antichrists: So be these texts, rightly concei-
 ved, it is gathered, that manie small Antichrists, (in whome
 wrought the spirite and mysterie of the great Antichrist) were
 come in the daies of the Apostles, but yet not the great An-
 tichrist himselte. Moreover, in case it be doubted howe the
 Pope can be this Antichrist, seeing Saint *Iohn* saith, that the
 Antichrist denieth the Father and the Sonne, whereas appa-
 rantly, the Pope denies neither of them. To this it is answer-
 red, there be two denialls, the one in mouth and profession
 plainly, and that way the Pope seemeth a Christian, & not
 to deny Christ, otherwise he would not be credited of Chri-
 stians, neither could hee be a meete Mediatour betwixt the
 Dragon & them, as the Antichrist must be. The other deni-
 al is in hart and deed tacitely, and that way the Pope hath
 denied altogether, both the Father and the Sonne: for who so
 denieth the Son, the same (saith the same text immediatly af-
 ter) denies also the Father, & consequentlie them both: But
 so it is, that the Pope denies Christ, in that he establisheth o-
 ther mediators of his canonized Saints, betwixt God & vs,
 and vindicates to himself power to remit sinnes, & so craft-
 telie maketh Christ but a cipher, without either office of
 mediation, or of remission of sinnes. Wherefore, in effect the
 Pope denies the Son, and consequently, both the Father and
 the Son. And besides this former reason, is not this certain,
 that the 22. *Necromantik* Popes already spoken of, could not
 be *Necromancers*, vnles they had by privat & tacit paction, re-
 nounced both the Father and the Son, and became slaues
 to the Deuil for ever? Also, hath not diuers of them bin espy-
 ed & noted with Atheisme, such as Pope *Leo* the tenth, who
 when Cardinal *Bembus* was in commoning with him, of cer-
 taine

1. Ioh. 2. 22

2. Ioh. 2. 23

tainc Euangelical histories, made this godles answer. *Quantum nobis & nostro cœtui profuerit ea de Christo fabula, satis est sa-
 culis omnibus notum. It is known evidently to al ages, how much this
 fable of Christ, hath bene profitable to vs and our Clergie.* Of this
 godles number, there were eight Popes nominated in true
 registers, besides the foresaid *Necromantik* Popes, and others
 vnspied Atheists. Here then haue we after foure diuers man-
 ners discovered the Antichrist: first, by proouing him to bee
 neither *Iew*, *Turk*, nor other *Ethnik*, but a pretended Christi-
 an Prince. Secondly, by applying of the speciall tokens of
 the Antichrist precisely to the Pope. Thirdly by declaring the
 notable contrarieties in doctrine and conversation, betwixt
 Christ and the Pope. Fourthlie and last of all, haue wee ex-
 pounded and remooued certaine doubts, which woulde
 seem to excuse the Pope, and purge him from being the An-
 tichrist: so that nothing needes more to be said, if it pleaseth
 God to bestowe his spirit vpon the auditour: otherwise, in
 vaine doth the Sun clearly shine to the blinde mould-warp.
 The Lord open the eies of all men, and inspire the hearts of
 Princes (as in the *Reuelation* is promised) to destroy that ido-
 latrous seat, and bring the Antichristian kingdome thereof
 to an end.

Ap. 19. 16

27. PROPOSITION.

*The Image, marke, name, and number of the beast: ar of the
 first great Romane beast, and whole Latine empyre vniuer-
 sallie, and not of the second beast, or Antichrist alone in
 particular.*

SOME hath mixed confusedly, the tokens of these two
 Beasts through other, & so haue thought to apply this I-
 mage, marke, name and number, to the Antichrist in particular:
 but here say we, the same doth appertain to the great tenne
 horned Beast, and whole Latin Empyre in generall; & not on-
 lie to the Antichrist in particular, & that we proue by these
 reasons. First it is said, that in the time of the first Vial, which
 was betwixt the year of Christ 71. and 116. there fell a great
 plague on them that had the mark of the beast, and on them that wor-
 shipped

Apo. 16. 2.

Ap. 13. 14.
16. 17. 18.

Ap. 13. 14.

Ap. 19. 20.
Ap. 13. 14.
16. 17. 18.

shipped his Image. But at this time, the second Beast or greate Antichrist was skarsly come: as by the 9. synthesis of the former proposition is showen, and shalbe more at length in the 36. proposition. Therefore the Image and mark, must be of the first gret *Roman* Beast or *Latin* empire, & not of the secōd Beast onely. And where it is said* that the second Beast and Antichrist, caused to make the image of the first greate *Romane* Beast, and caused al men to receiue his marke, and that none might buy or sel, that had not the mark or the name of the Beast, or the number of his name; it followes not therby that ther was no *Image, marke, name, nor number of the beast*, before the Antichrist come; but rather, that the second beaste or Antichrist, causeth to repair thē after they wer almost abolished, and that he did confirm & approoue them of new, as in the next proposition is declared. Secōdly, this *marke, Image, name & number of the name*, appertains to the first gret *Romane* beast, because it is plainly* saide, that *the image is of the great Roman beast, which receined the deadly wound*: And thereafter it is said (or at the lest may be gathered by the text) that not onely the *Image* and the *marke*, but also the *name & number*, doth appertaine to on selfe same beast. And therefore necessarily, *the image, marke, name and number of the name*, must all appertain to the great *Romane* beast and *Latin* Empyre, & not to the second Antichristian beast onelie.

28. PROPOSITION.

The Image of the Beast, is these degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

Seeing that great ten-horned beast, is the *Romane* Empire (by the 24 proposition) and (by the former proposition) this Image, is the image of that Empyre, and (by the text) this Image must haue a spirite, and must speake as the Antichrist inspires him. What els can this liuely and speaking Image then be, but a man? yea, even such a man, as doeth represent and beare the figure of that *Romane* Empyre: and there-

therefore (as saith the text) doe all men worship and reverence him. This image then is of two sorts, the one wer these vnworthie Emperours (not of the auncient blood of *Romanes*) in whome the empyre did decay. Of these there were in the daies of this first Viall, as is saide in the discourse of the former proposition: the last of these were extinguished by the *Hannes, Gotthes, & Vandalles*. The other sort were the new Emperours, called the Emperours of *Germanes* and *Romanes*, of whome *Charlemaigne* was the first. These also were but a figure of the first old empyre, and were but onely *Romane* Emperours in name, and neither of their auncient blood, neither having such authoritie as they. These did the Pope crowne & inaugurate as Emperours, or rather as images of the first empyre. These inspired hee with the spirit of his errors, and made them to speake as he willed them, and then confirmed he their Empyre, and proclaimed them *Emperours*, and caused all men to reverence them, as it is said in the* text. So then for conclusion, all the properties of the beasts image, agree so fitlie with these degenerate Emperours, both of the first sort and last sort (which neither were *Romanes* of blood, neither *Emperours* in effect) that we can call non other, than them to be the Images of the ten horned *Beast*, or *Romane* and *Latin* empyre.

Apoc. 13.
14. 15.

29 PROPOSITION.

The name of the beast expressed by the number of 666, (cap. 13) is the name λατίνος onelie.

Manie having mistaken this text, haue judged this number to be the number of the Antichristes name in particular, as if it were the number of the second Beasts name, which we haue proued by the 27. proposition to be of the first Beasts name. Here then say we, that name is *λατίνος*, for these reasons. First, becaus the name of the beast is proved (by the said 27. proposition) to be the name of the ten-horned *Romane* beast or *Latyne* empyre in generall, and not of the Antichrist onelie, and so it muste either bee *Romanus* or *Latinus*, but of these two, *Latinus* is the eldest style: for King *Latinus* (from whome that people were called *Latini*, and their countrie

called *Latium*) was long before King *Romulus*, of whome the Citie was called *Rome*, and the people therof Romanes. Secondlie, it must bee the number of a mans name (saith the text) so is *Latinus* the name of a man, even the name of one of their first Kings. Thirdlie, forasmuch as the *Gracians* had a custome in their mysteries and Oracles; to obserue the number of names, as ye shall finde in diuers parts of *Sibylla*: And as in that countrey, the name of the flood *Νειλος* is celebrated as holie, because it containeth the number of the daies of the yeare, 365, as *Carion* testifieth, *chro. lib. 4.* wher he describeth the *Cattes* and *Hesses*. Therefore, S. Iohn (observing the custome of them to whome hee writeth) saith* that the number of the Beast, or rather (as he termed it in the former 17. vers.) the number of the Beasts name, is 666. And euen so it is, that *λατεινος* contained the number of 666. For λ is 30. α is 1. τ is 300. ς is 5. ι is 10. ν is 50. ς is 70. and ς is 200, which altogether make sixe hundred three score and sixe. Therefore *λατεινος* is the verie name of the Beaste, meaned by the said number. And for better confirmation of this forme of interpretation, *Ireneus Martyr* (who was Disciple to *Polycarpus* the Disciple of Saint Iohn) about the ende of the fift booke de *haresibus*, approoueth this manner of interpretation, saying: *Et testimonium perhibentibus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Bestia, secundum Gracorum computationem, per litteras, quae in eo sunt sexcentos habebit & sexaginta sex, &c.* And these bearing testimonie, that face to face haue scene saint Iohn, and by reason teaching, how that the number of the beastes name, doth contain six hundred three score and sixe after the *Gracians* reckoning, by the letters that are therein. And thus far saith he generallie, concerning the maner how this text shall be interpreted, as appearinglie hee had his warrant, receiued mouth by mouth from Saint Iohn. But as to the particular names, although he reckoneth out *λατεινος*, with other of his owne conception, yet because he had not such particular warrant mouth by mouth thereof, he leaues off to speake determinately thereof. But by the euēt now fallen out, we may more cōstāly affirm this

Apo. 13.
17. 18.

Apo. 13.
18.

this same. For conclusion, seeing by the 24. Proposition, the first great ten-horned beast is the *Roman* Empire, wherof (by the 27. proposition) the number of his name is the number of 666. and that (by the text) the same must be the number of a mans name: Therefore, this number of 666. cannot bee yeares, as some do interpret it, not *αριθμοι* for *αριθμαι*, which is to denie, nor *εκκλησια* *Ιαλικα*, neither *Dic lux*: because although these containe the number of 666: yet these be neither the names of a man, neither the names of the Latine or Romain Empire, as is proued, that the name of the said number ought to be. Also this name is neither *τεσαν* nor *μαδμετις*, because although they both answer the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or *Romane* Empire. And therefore that name necessarilie must be *λατεινος*, as beeing not onelic the name of a man, but also the proper name of the first beaste: as thirdlie containing in it the said number 666. conforme to the three properties and tokens therof, warranted by the text.

30 PROPOSITION.

The marke of the Romane beaste, is that invisible profession of seruitude and obedience, that his subiectes hath professed to his Empire, since the first beginning therof, noted afterward by the Pope, with diuers visible markes.

IN the ninth cap. of *Ezechiel*, it is said, that the Angel marked Gods Elect within *Ierusalem*, with a marke on their fore-heads: the like is said in the *Reuelat.* yet in no hystorie of these daies is it heard that anie such visible marke was set vpon the faithfull: wherethrowe that marke must of necessity mean nothing els, but that profession of service and obedience towards God, which with bolde faces wee aduouch as constantlie & openlie, as if we were visible marked therewith. And semblably, on the contrary part, this marke of the Romane beast or Latine Empire, is nothing els, but that professed seruitude, obediēce, confederacie or concurrence, which the subiectes thereof haue avouched to obserue ther-vnto. And for confirmation hereof, it is said in the *Reuel.* that

Ezech. 9. 4

Apo. 7. 3. 4

Apo. 16. 2

the daies of the first *Vial*, there fell a greate plague on them
 Apo. 16. 2, that received the *beasts* marke, & worshipped his Image: but
 at that time, (which was betwixt the yeare of God 71. and
 316) there was no visible marke, that can be attributed vnto
 them of that empyre, nor any difference betwixt them & the
 enemies of the empyre, but onelie their forsaide profession;
 which therfore doubtles must be called in that text, the mark
 of the empyre. But as to the second part of this proposition,
 how soone the Antichrist, that two-horned Beast came, hee
 caused all men to receiue a mark, which the text describes so
 specially, with such notes, as it must needs be a more notable
 and visible mark, nor the simple profession onlie; for the for-
 mer mark of simple profession, is but simply called the mark
 Apo. 16. 1, of the *beast*, (*Reuel.* 16) but the marks that fell in the time of
 the Antichrist, are not only said to be marked in their fore-
 heades or right hands: but also, the forme and shape of the
 mark is expressed by the text, where the same mark is said to
 be, the *mark of the Beasts name or number thereof*: as if he would
 Apo. 14. 11
 Apoc. 15. 2 say, there are marks taken out of the beasts name, or rather
 number thereof, which all his subjectes shall beare or weare
 sometimes on their fore-heades, sometimes in their handes:
 which, what they be, followeth in the next proposition.

31. PROPOSITION.

*The visible markes of the beast, are the abused characters of
 x̄s̄s and crosses of all kindes, taken out of the number of the
 first beasts name.*

THese visible marks, whatsoeuer they be, haue five notes
 or tokens assigned by the text to know them by. First,
 they are called the *marks of the Beast*, *Reuel.* 13. 17. and 14. 9.
 that is to say, marks of the first and great *Romane* beast, as is
 proued by 27, *Proposition*. Secondly, and more especially they
 are called *marks of that Beasts name*, *Reu.* 14. 11. Thirdly, & most
 especially of all, they are called the markes of the number of
 that beasts name, in these wordes, *Reuel.* 15. 2, *And these, who
 obtained victorie of the beast, and of his Image, and of his marke*
 of

of the number of his name, worde by word out of the original
 greek: And so this victory is not spoken of his mark, (and) of
 the number of his name, as some translates, but of his mark of
 the number of his name; mening so expressly, that his mark,
 is a mark of the number of his name: that is to say, is deri-
 ued or composed of the number of his name, but the greeke
 number of his name is, $\chi\epsilon\varsigma$, as expressly saith the text, *Reuel.*
 13. 18. Therefore, in these numeral letters $\chi\epsilon\varsigma$, are these marks
 contained, and this wee haue very specially for the third to-
 ken. Fourthly, these marks must be deuised, injoynd, and
 appointed, by the second Beast or Antichrist, as prooues the
 text, *Reuel.* 13. 16. Fifthly, these marks must be vniuersall vp-
 on all men, rich and poore, free and bound, and that no man
 might vse his traffike of merchandice, or lawful affaires, who
 had not receiued these marks, as testifies the text. *Reuel.* 13.
 16. & 17. Then, vnto whatsoeuer marks all these five tokens
 do agree, the same are the Antichristian markes: But vnto
 the abused characters of $\chi\epsilon\varsigma$, and crosses of all kindes, doth al
 these five tokens agree: for first $\chi\epsilon\varsigma$ is justly called the marke
 of the first Beast and *Romane* Empyre, for two causes; the one
 for that all these of that Empyre, are entised vnder colour of
 the name of Christ, to reverence that character, being never-
 thelesse, as it is abused, nearer to the name of the Antichristi-
 an and *Latin* kingdome, nor to the name of Christ, as here-
 after shall be said. The other cause is, for that these marks of
 $\chi\epsilon\varsigma$ are gathered of these letters $\chi\epsilon\varsigma$, which are the number
 of the name of that *Latin* kingdome and *Romane* Beast, (as
 hereafter more specially shall be proued) Therefore, justly are
 the marks of $\chi\epsilon\varsigma$, called the marks of the first *Roman* Beast,
 agreeing with the first token. Secondly, and agreeable with
 the former, because (by the 29, *Proposition*) that beasts name
 is $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$, whose numerall letters $\chi\epsilon\varsigma$, represents and yeelds
 the marks of $\chi\epsilon\varsigma$ (as more specially immediatly shall be said)
 Therefore $\chi\epsilon\varsigma$ agreeth with the second token, to bee called
 the mark of that Beasts name. Thirdly, and according to the
 third token, this mark $\chi\epsilon\varsigma$ is contained vnder the numerall
 letters of that beasts name $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$, and is hereby perfectly repre-
 sented, the two extreme letters respectively agreeing in one,
 and

ξ & the smal disagreeance of the middlemost: to wit, betwixt ξ and ρ to bee vpon very necessitie; for where as S. Iohn here speakes expresse of numerall letters, hee could haue no one numerall letter to represent both ρ and his crowne, this way ρ more like it nor ξ where of the vpper parte represents the crown, the nether part the figure of ρ. Moreover there is yet greter affinitie betwixt ξ & ρ for ρ or rather Ϸ after this form in the greek, & ξ in this Beasts language & cōmon writtē letter in Latin is Ϸ which is al one in figure, & so the marks of χ ρ ξ agrees with the third tokē. Then fourthlie the mark χ ρ ξ is deuised, & takē vp by the secōd Beast the Pope & his Clergie, to represent as they say, the name of Christ thereby, but rather the contrāry, as followeth hereafter. Fiftly, and according to the fift token, the Pope and his Clergie ordaines vniuersallie all theirs, (whome only they cal Christians) to reuerence the verie naked figure of χ ρ ξ and bare character thereof, as hauing a diuine vertue in it, transferring and distracting our zealous reuerence from Iesus Christ our Saviour, who is God with vs to such bare characters, & to such dead and naked wordes in an vnknowne language, as I H̄S† X̄P̄S† S O T E R† I M M A N V E L† And therefore appoint they all men to beare and were this foresaid character χ ρ ξ with such like other bare names, in their rings, amulets, pēdaries, breastplates, tablets, *Principios* and *Agnus Dei*: Abusing it in way of forcerie, as in a thousand papisticall charms and conjurations, not onely in the Clergies priuie books, but also in their publick service, called *Exorcismus*, is to bee seene. So then, seeing these fīue tokens do agree with χ ρ ξ it followeth necessarily, that that abused character is one of the Antichristian marks. It remaineth then to proue the like concerning their crosses of al kinds. And first, the crosse is justly called the mark of the first great *Romane* beast & *Latin* Emperours, for three causes, the one because that the Emperour and all his subjects generally, at somtimes marked therewith, & beares the same, as shall be said. The other cause, because the Emperour *Constantine* illuded by a crosse shadowe in the clouds taketh vp at the deuise & perswasion of *Syluester* the first, and first Antichristian Pope, the marke of the crosse, and that the rather

rather, because (as these fabulous histories report) his mother *Helena* was said to haue found Christs crosse, & so justly may the crosse be called the marke of the first Beast and *Romane* Emperour. The last cause, why the crosse is called the marke of the *Romane* Beast, or *Latin* Emperour is, for that it is taken out of his name, even out of the three numerall letters thereof, as presently you shall here. So then the first token of the Antichristian marke, agrees with the crosse. Then agreeable to the second token: forsomuch as by the 27. proposition *λατίνος* that Beasts name, at the least vndoubtedly, the numeral letters of his name are χ ξ Ϸ, out of the which are gathered crosses of al kinds (as immediatly shal be said.) Therefore these crosses, are justly called the marks of this Beasts name. Then thirdly, according to the thirde token, in the said numeral letters χ ξ Ϸ, are contained crosses of diuerse kindes, both in figure and in name: In such manner, as both the *Greek* Churches and *Latine* Churches, are certified thereof: for among the *Grecians* the forme of χ is a crosse, and among the *Latins* ξ which is X, is also a crosse, and these bee crosses asidewaies called S. *Andremes* crosse: Therefore the third and last letter is a double letter of abbreviation, containing these two letters Ϸ. Ϸ. wherof the last is called a headles crosse, likest to the crosse, which they cal our *Lords* crosse: And so alwaies and of euerie letter hereof ariseth the figure of the crosse. As to the names of the crosse. in latine *crux*, & in greeke *σταυρος* it is not possible for them to be expressed vnder so few letters more viuely, nor they are here, for here haue you their chiefe letters, even both their capital & their final: for by χ and ξ, haue you in Latine C. & X. making *crux*, or. CH. and x making barbarouslie *CHRX*, as I haue seene and hard it so in printe and pronounced. And againe by the last letter Ϸ haue ye the grek name of the crosse *σταυρος* likewise expressed, by his capitall and finall letters. So then according to the third token in χ ξ Ϸ, which are the greeke number or numerall letters of the Beastes name, are contained crosses of diuerse kindes, both by figure and by name evidently expressed, to both the orientall or greeke Churches, & to the occidentall or latine Churches, & what is

is more evident? Fourthlie, & agreeing to the fourth token, these crosses (I meane the abuses thereof) were deuised by the second *Beast*, the Pope and his Clergie, as magical marks of sorcerie, gree by gre, to withdraw that godlie meditation that we ought to haue of Christs passion, and that reuerence that wee ought to haue towards Christ, for suffering death for our sakes, and to bestowe the whole merite, honour and vertue thereof, first, to the materiall crosse, whereon he suffered, and then to bare figures and marks therof, and last of al, to other curious sophistical figures and marks, such as  which they cal the crosse of *Ierusalem*, and such as this crosse  which is to be seen vpon diuers old Church walles. Which figures are so degenerat gree by gree from crosses to compasses, crooks & rammald, that altogether they haue no resemblance of Christs passion. Finally, and according to the fift & last token: these crosses were so vniuersally vsed, that (beside their daylie crossings with their right hande on their fore-heads, which they cal *saning*) all manner of persones, behoued to beare and weare, euen visible marks thereof, at appointed times on their foreheads, or in their hands; such as to be crossed with ashes on their foreheads on *Ashwednesday*, and to beare Palme crosses in their hand on *Palm Sunday*, otherwise they were thought to be *Hereticks*, and cursed from the communion of Christians: And these excommunicates (as saith the Bull of Pope *Martin* the fift, *Fol. 134*) shall not be permitted to keep house or lodging, or to make any block or bargain, or to occupie any traffike or trade of marchandize, or to haue any societie with Christians. Then, seeing these crosses agree now with all these fiue tokens of the Antichristian marke, as a litle before *xps*, was prooued to do. Therefore, necessarilie these markes of *xps* and crosses of all kindes, must bee the beasts visible marks. Let no man grudge hereat nor grieuouly tak it, objecting, that we haue made these to be the marks of the Antichrist, which men haue hitherto deuised (as they say) to represent the name of Christ, and his passion. For certainlie these same thinges, which not men, but God hath deuised and appointed; how soone they are misused, they are called by the Spirit of God, abominations. Appointed not
God

God the brasen Serpent to be erected, as healthful, but after that it was worshipped, it was destroyed by* *Ezechias* as damnable? Appointed not God the Sacrifices and incense offerings, & yet saith he in *Osee*, *Misericordiam volui & non sacrificium: I desired mercy & not Sacrifice*. And in *Esay*, *Ne offeratis ultra sacrificium frustra; incensum abominatio est mihi: Bring no more Sacrifice in vaine: Incense is an abomination vnto mee*? Seeing the Lord then doth reject those ordinances which himselfe hath instituted, & calleth the *Abomination*, when they are abused, how much more ought we to reject those sophistical marks of *xps* & crosses of all kindes, such as these † which they call our Lords crosse, &  S. *Georges* crosse, & X. S. *Andrewes* crosse &  the crosse of *Ierusalem*, &  the crosse of Dedication, besides the Popes crosse, and manie Crosses more, & esteeme the as abominable Antichristian badges, whereas we see the not onelie deuised by men, but also abused by them in way of sorcerie and magick: imputing vnto these naked figures a vertue and sanctitude in their charmes and exorcismes, as, though, the whole vertue of Christ and his passion were transferred ouer vnto them. And although they say, that they haue deuised *χρς* to represent the name of Christ *χριστος* thereby, and crosses of sundrie kindes, to represent his passion therewith: yet the Spirit of God lets vs see evidentlie by this text, that he doth reject and cast ouer these their magicall characters and sorceries to themselves againe, as liker to the numrall letters of their name, then to his name, euen liker to *χς* than to *χριστος* and so let none doubt, but these foresaid figures, as they are vsed, or rather abused, are the verie markes & tokens of the beast, agreeing with the foresaid tokens of the text, in all points and properties.

32. PROPOSITION.

Gog is the Pope, and Magog is the Turkes and Mahometans.

THIS is prooued three waies, to wit, first by the signification of the names, secondlie, by comparifon, and thirdlie,

lie, by their lineage. As to the first, *Gog* doth signifie *Teſtum* that is to ſay, *Covered*: and *Magog* (as *Carion* doeth teſtifie) ſignifieth *De Gog* or *Deteſtum*, that is to ſay, *Discovered*, as manie learned doe affirme, though others eſteeme it rather to mean *de teſto*, of a covering, nor *deteſtum* diſcovered. So then, there being in theſe latter daies onelic two great notable & mightie enemies to God: the one the Pope, a covered enemy and a diſſembling Chriſtian: the other the Turkes and Mahometans diſcovered, & open profeſſed enemies. It muſt needs be, that that ſecret enemy *Gog* is the Pope, & the open enemy *Magog*, is the Mahometans. As to the ſecond, like as by compariſon, *Gog* was an *Iſraelite* borne, the *Iſraelites* then being the church of God. And as *Magog* was a borne *Ethnicke*, ſo is the Pope borne among Chriſtians, which now are Gods Church. And the Turkes and Mahometans are borne *Ethnikes*. And againe, as *Gog* was of the tribe of *Reuben*, who was accuſed for inceſtuſious whoordome. So is the Pope chiefe of that *Romiſh* ſeate, which is called that ſpirituall whoore and accuſed Idolatres, with whom the princes of the earth haue committed Idolatrie and ſpirituall whoordome. As to the third concerning their lineage: *Ezechiel* defines *Gog* to bee the chief Prince of *Tubal* and *Mefchech*: then read *Ierome de interpretatione nominum*, &c. vpon *Italia* and *Tubal*, and ye ſhal finde of *Tubal* to bee deſcended, *Iberi* or *Iberes*, which hee calſ the *Spaniards* or *Italians* in *Europe*, and likewise of *Mefchech* to bee deſcended the *Cappadocians* in litle *Asia*: which all having embraced the Chriſtian faith, doth accept the Pope as their ſupreame head or cheif prince; And ſo *Gog*, the chiefe prince of *Tubal* and *Mefchech*, muſt be the Pope, ſeing he is ſupream head of theſe *Tubaliſts* in *Europe*, & *Mefchechiſts* in *Asia*. And as concerning *Magog*, he was the ſon of *Iaphet*. Of this *Magog* deſcended the whole *Scythians* which now are the Turkes and Mahometans, according to the opinion of all writers. Then by theſe three reaſons (by and beſides the whole notes and tokens of the 20. cap. contained in the principall treatiſe) it appeareth evidentlie that *Gog* is the Pope, & *Magog* the Turke or Mahometicke Emperour.

Chron. lib.
1. fol. 22.

1. Chr. 3. 4.

Gen. 49. 4.

Apoc. 17. 2

Ezech. 18.
and 19.

Gen. 10. 2

33. PROPOSITION.

The armies of Gog and Magog, (cap. 20) are all one with the armies of the ſixt trumpet and ſixt Viall.

THIS is ſufficientlie prooued, by the harmonie of the whole tokens aſſigned by the text of the *Trumpets* and *Vialles*, and by the text of *Gog* and *Magog*. For theſe of the ſixt *Trumpet* and *Viall*, dwelt beyond and about *Euphrates*, and were kings of the eaſt: ſo heere doth *Magog*, for that he is prooued latelie, to meane the Mahometanes. They are there called in the ſixt *Trumpet* foure, as indeede they are foure families, and foure nations Mahometanes. Heere likewise, as they rearmed the people of the foure quarters or corners of their land. There were theſe foure Nations bound at *Euphrates* till their due time, and then looſed to make war-fare. Heere is the *Deuill* bounde from ſtirring them vp or entyſing them, till their due time, and then is looſed to ſtir them vp to battell. There are theſe Mahometanes alone reckoned, to two hundred thouſand thouſands of horſemen: Heere are both the Armies, euen both *Gog* and *Magog*, compared to the ſea ſand in number. There, doeth three diueliſh inſpirations (called ſpirits of Devils) gather and ſtir vp all thoſe people to battell: Heere, the deuill himſelfe is looſed to ſtirre them vp to battell. There, doe they conuene to fight in *Armageddon*, which is the mountaine of the *Evangel*, and landes of the *Elect* and choſen people: Heere, doe they compaſſe the whole lands, companie, and armie of Chriſtians, and their *elect* cities. And finallie, theſe foure of that ſixt *Trumpet* or *Viall*, are prooued by the fourth propoſition, to bee the foure Nations Mahometanes. The ſame is this *Magog*, prooued to be by the former propoſition. And conſequentlie, the armies of *Gog* and *Magog*, whome *Sathan* heere in this 20. chapter doth ſtirre vp to warre-fare, are the ſelfe ſame armies of *Papiſtes* and Mahometanes, that made great wars in the daies of the ſixt *Trumpet* or *Viall*.

Apoc. 20.

Hier. de
int. nom.

34. PROPOSITION.

The thousand yeares that Sathan was bound (Reuel. 20.) began in Anno Christi 300. or thereabout.

For proof heerof, it is evident by histories, that after the continuall & successiue tyrannie of Ethnick Emperours, and last of *Diocletian*, (who in one moneth made seven-teen thousand Martyrs) there arose about this 300. year of Christ *Constantine the greate*, a Christian and baptized Emperour, who, and whose successors (except a few of short raig) maintained Christianisme and true Religion, to the abolishing of *Sathans* publique kingdome: and therefore, say wee, this yeare *Sathan* is bound. Secondlie, shortlie after this time, was the first publike and generall godlie counsell, holden by the Christians at *Nice*, in the which, the Apostolicall beleefe was published, the authentik Scriptures authorized: and finallie, the true Christian Religion so received, that all *Sathans* outward opposition was banished, and his publique tyrannie and kingdome ouercome: although yet, by his Lieutenant the Antichrist, euen then began his dissimulate and hypocriticall kingdome. Thirdlie, seeing by the former proposition, *Gog* and *Magog* are the armies of the sixt trumpet and Viall: and these (by the fourth proposition) were loosed about the yeeare of God 1296. to make warres. Therefore, about the yeeare of God 1296. or rather (as histories precisely report) about the yeare of God 1300; were the armies of *Gog* and *Magog* loosed; and so *Sathan* was then loosed, to stirre them vp to battell: from the which 1300. yeares deduce the thousand years, that *Sathan* lay bound, and it will consequentlie followe, that *Sathan* was first bound in Anno Christi 300. Fourthlie, and for confirmation of the former, the text saith, that how soone the Deuill is loosed, he passeth forth to stirre vp and seduce, these *Papistical* and *Mohometicke* armies of *Gog* and *Magog*, to strife and warrefare. But in that 1300. yeare, began (by *Sathans* instigation) that proudest strife betwixt them for supremacie, both of them chalenging to themselves the Empire of the whole earth: for Pope *Boniface* the eight, instituted the first Iubelee, that yeare,

Apo. 20. 7.

yeare, and clothed himselfe the one day in the Pontificals of a Bishop, and the other day in the robe-royall, of an Emperour, and hauing borne before him two swords, proclaimed these words, *Ecce duo gladii hic*: meaning therby, that he was ful Monarch, and more then Monarch: For, thereby he vsurped to him selfe vniuersallie, both spirituall and temporall power. Likewise, on the contrarie part, that same yeare, the whol nations *Mohometans* crowned *Ottoman* the great, their first Emperour: and so betwixt these contrarie Empires, euer from thenceforth followed out such vniuersall and terrible warres, that the Deuill (doubtles) from that 1300. yeare of God forth, ran loose among them, stirring vp these warres; and consequentlie, he lying bound 1000. years afore, behooued to begin that bondage, in Anno 300.

35. PROPOSITION.

The Devils bondage a thousand yeares (cap. 20) is no waies els but from stirring vp of vniuersall warres among the nations.

Some by this bondage of *Sathan*, haue sought out to find the visible Church of God a thousand yeares pure and vncorrupt, or beleeued that the true Church shoulde enjoy 1000 years peace: But the plain contrary appeareth here by the fourth and fift verses, wher it is ment expressly, that in the time of these 1000. years, should the Antichristian beast raig, and shuld slay and behead those, that worshipped not him, nor revered his mark & image, but liued & rained with Christ Iesus, as true Christians, all these 1000. yeares: and that all the rest of the people lay deade in his errours; & rose not therefrom, til these thousand years wer expired. And so, seeing both by this text, these Antichristian Ethnicks rained in this time, as also by the chap. 11. 2. they possessed the outward visible Church: Therefore, culd neither the true invisible church injoy peace vnder the antichrist, nether, yet could that visible church be pure & incorrupt, during these thousand years, but rather after the said 1000. years, because it is meant (vers. 5,) that the rest, who were dead in Antichristian

stian errors shoulde not reuiue, or rise there-from, til after these thousand years. And beside this, it is not said, that the Deuil is bound from troubling the Church of God (which euer he troubleth) but from seducing or deceiuing the Gentiles or Nations; which for the most parte, are taken in the Scriptures in an euil part, for the idolatrous, wicked, & leud people of the worlde, to whome God heere granteth these thousand years peace; because they (*Reuel. 11.2.*) do possesse the outward and visible Church, and haue the true invisible Church lurking vnder their feete, which by their continuall trouble might also be troubled. Then resteth the affirmatiue part of this proposition, to wit, this bondage of *Sathan* to be from stirring vp of these Nations, to anie vniversal war-fare, while the end of these thousand yeares. For proof whereof, when he was loosed, then (saith the text) he passed forth to stir vp the whole nations, of the four quarters of the land of *Gog* and *Magog*, to war-fare and vniuersal blood-shed: whereas contrarily, by histories it is found, that al the 1000. yeares preceeding, there wer no such huge imperial armies nor terrible blood-shed, as now; when the whole Papistes & pretended Christians on the one side, against the whole *Mahometans* on the other side, euen the whole *Occident* against the whole *Orient*, vnder the names of *Gog* and *Magog*, were conuened in number as the sand of the sea, as the text saith. So that in comparison heereof, all small ciuill warres, skirmishings and incursions, that occurred during those thousand years, were thought nothing but peace; and consequentlie, those terrible and vniuersall warres, that fell out from this time forth, were the onlie troubles and seditions, from entising and raising whereof, the text meaneth, that *Sathan* was bound and restrained all the former 1000. yeares, and not from stirring vp of errors, hæresies, martyr-dome, & provinciaall war-fare.

36. PROPOSITION.

The 1260 years of the Antichrists vniuersal raign ouer Christians, begins about the year of Christ 300. or 316. at the farthest.

THis is proued, by reasons of Gods apparant mercie, and of the Deuils subtiltie, and by diuers necessarie reasons of

of Scripture confirmed by histories. And first, seeing on the one part, it was meete for the iniquities of the world, that sometime a generall Antichrist shuld com: but on the other part, whilest as *Sathan* ranne at libertie, and his kingdome, publikely florished by the tyrannie of *Ethnick* Emperours, by whome Gods Church was extreemely persecuted: It was vnmeete at that time, that the Antichrist shuld also rise: lest on both sides, Gods Church were vtterly extinguished: and therefore it is not apparant, that God in his mercie woulde suffer the Antichristian kingdome to arise, vntil the empyre of *Ethnick* Emperours were first remoued, & Christian Emperours established in their place: and so Satans publike tyrannie bound and restrained. But this cam to passe, in *Anno* 300. that the first race of Christian baptized Emperours, is begun in *Constantine* the great; and Satans publick and imperiall tyrannie suppressed: Therefore, at this time it is most apparant, that God in the temperature of his justice and mercie, woulde rathest set vp the Antichrists kingdome; and here with agreth the saying of Paul, that *he that holds, must hold still a while, till he be taken out of the way or removed, and then must* 2. Thes. 2. *that man of sinne or Antichrist come* meaning, the wicked Emperours that held the empyre, must hold still the same till they be remooued, and then should the Antichrist start vp: and so the one enemie of God to giue place to the other, & not both to stande. Secondly, by the Deuils craft and subtiltie (here in permitted by God) it is very apparant, that whil as his publik tyranny, that he vsed by his *Ethnick* Emperours, was newlie extinguished, and him selfe in a manner, to be bound and restrained for 1000. yeares, hee would in this his bondage from publike tyrannie; rather establish the Antichrist, as his Lieftennant, to vse dissimulate tyrannie, rather thā at any other time: but this his bondage and Christianisme of Emperours, beganne about this 300. yeare, by the 34. proposition: Therefore, about this 300. year, it appears rathest that the deuil by his subtilty, hath substituted the Antichrist and made him to begin his kingdome. Thirdly, these 1260 yeares of the Antichrists raigne, or three great daies and an halfe, that the witnesses or testaments of God lyeth deade

(which by the 15. Proposition are all one date) being ended then (saith the text) *shall the tenth part of the Antichristian Cities fall, euen the tenth part of all the Abbacies, Monasteries, Nunneries and Papistcalle policies be destroyed.* But so it came to passe, that neere about the yeare of God 1560. these papistcalle policies, were destroyed in *England, Scotland, & in some parts of Germanie, Fraunce, & other cuntries,* euen their large tenth part, from the which 1560. yeare, deduce 1260. for the years of the Antichrists vniuersall reigne, so rests 300. yeares to be the year of Christ, about the which the Antichrist began his kingdome. Fourthly, *Paul* testifieth, that *those that hold, must hold still a while till their seate be transported, deuided, or remooued out of the way, and then shall the Antichrist reueale and open vp his empyre, for he shall sit in their seat, ouer the Church of God, extolling himself as God, &c.* And so it came to passe, that the *Roman Emperours* sate that time, and held the empyre of *Rome*, till *Constantine*, Emperour thereof, transported the seat of the empyre to *Bizantium*, which he called *Constantinople*, leauing the seat of *Rome* to *Pope Syluester* the first, and his successors, who was the first Pope or Bishoppe that reigned in *Rome*, vnmartyred, and the first that euer possessed patrimonie, rent or dignitie, from which time, their Kingdome euer hath increased vntill our daies: and therefore, iustlie about his time, which beganne in the yeare of God, 313. or thereby, establish we the beginning of the Antichristian and Papistcalle reigne. Fifthly because it is saide by * *Daniel* and by the * *Revelation*, that hee must all the said space, haue power and authoritie ouer the Sanctes of God, and by *Paul* in the saide text, that hee must be extolled against all that is called God. Therefore must wee beginne our compt, at the time of the Popes first power and authoritie, euen his very first coronation, and this was about the yeare of God 316. or thereby: for then *Constantine* Emperour, gaue to the saide *Pope Syluester*, the towne of *Rome*, and great landes and dominions thereabout, and gaue vnto him the triple Crowne, to bee crowned therewith, in token that hee made him supreme head ouer all the Churches in *Asia, Africa* and *Europ*, as his gift, conteined in the decrees, *Distinct. 96.* at length pro-

Apo. 11.13

2. Thes. 2. 7.7.

Dan. 7.25. Apo. 13.5.

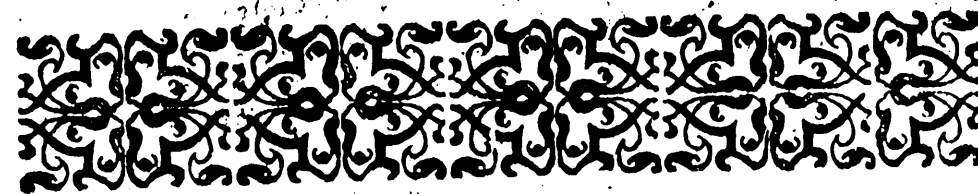
propoertes, the date whereof is, *Data Roma. 3. Calend. April. Constantino Augusto quarto consule, & Gallicano quarto consule*, which date repugneth in it self, for we find by common writers that *Constantin* his fourth cōsulship, & *Licinius* his fourth consulship, were together in anno Christi 315. or according to *Haloander* in anno 316. But we find neuer, where *Constantin* and *Gallicanus* were consules together, neither yet that *Gallicanus* was foure times Consul: Whereby, not only the date of this gift is vncertaine, what year of God it befell, but also, by this repugnance, and diuers other reasons, some thinkes this whol gift to be false & fained, yet alwaies in this purpose be it true or false, it is all one matter: for seeing they acclaime it as true, and thereat makes their beginning: it pertaineth not to vs to reason here, whether their beginning was trulic giuen, or falsly vsurped, but to make the beginning of our compt, where they begin their kingdome: to wit, at the saide gift, falling betwixt the years of God 300. and 316. whereas the precise yeare thereof, is (as is said) vncertaine. Sixtly, by *Platina* the Popes familiar, in *vita Syluestri primi*, and by diuers others of their owne histories, it is reported, that the time that this foresaid *Syluester* the first, receiued from *Constantine* (or otherwise vsurped) this foresaide large authoritie and rent, there was a voice heard from heauen crying, *Nomen is poyson sowne in the Church of God*, which miraculous voice, apparantly establisheth & maketh plain to vs, that at this time began the horrible and detestable kingdome of the Antichrist, as a poysonable venome vnto the Church of God. Seuenthly, at this time began the first Antichristian mark, pro- ued be the 31. Proposition to be the abused marke of the crosse, which now was induced among Christians, by the fabulous allegāce of two fained miracles: the one that *Queen Helen* the mother of *Constantine*, admonished by an heauenly vision past, and did finde that very reall crosse whereon our Lord suffered: the other that *Constantine* her sonne, fighting against *Maxentius*, saw appear in the ayr the figure of a crosse with these words, *In hoc signo vinces, by this mark thou shalt overcome*, with which marke and inscription, the *Portugal* ducat and some other coynes of late are imprinted. And therefore

here, where the first publike and visible Antichristian marke beginnes, esteeme we justly the Antichristian kingdome to begin. Eightie, about this time, even *anno Christi* 312. the 24. of *September*, at which time the saide Emperour *Constantine* overcame *Maxentius*; and was also the first year of Pope *Syluester* the first, and first Pope vnmartyred, euen that very daye and yeare, beginneth the common account of the papisticall kingdome, by *Indictions* in place of the olde *Olympiads*? and therefore, are called *Indictio Constantiniana Pontificia*: of these, the first yeare falleth betwixt the said yeare of Christ 312. the 24. of *September*, and the 24. of *September*, in *anno* 313. and so proceedeth for 15. yeares, and then beginneth againe the first yeare of a newe *Indiction*, keeping thereby, the exact memorie of the current yeares of their kingdome, within everie fiftene, and dating therewith all their papisticall evidences, even like the Iewes, who kepted compr of the old and currēt yeares of their *Jubilees*, from their conquest of the land of *Canaan*: The number of whol *Indictions*, and of whol *Jubilees*, being more easie to keep account off, nor their courrent yeares, Therefore, justlie at his firste yeare of the first *Indiction* and account of their kingdome, euen betwixt the yeare of Christ 312. the 24. of *September*, and 313. the 24. of *September*, which yeare also the said *Syluester* began, ought wee justly to begin the Antichristian kingdome. So by these eight former reasons, wee conclude, that betwixt the yeare of Christ 300. and 316, hath the Antichristian and Papisticall raign begun, reigning vniuersallie and without any debatable contradiction 1260. yeares; and so (as is said) about the yeare of God 1560. began their first publike decay, and the open repining against their kingdom to their confusio, ever more & more; till first their rents: then their Citie of *Rome*: last of all, by Christs own comming, their latter dreggs, be vtterlie extinguished and exterminate, as in the principall treatise, vpon the 17. and 18. Chapters shal be declared.

So ends this demonstratiue Resolution of all difficulties of the Revelation, first of all, dates and times, and last of the principall tearmes and matters, as to the meaner tearmes and smaller matters, they are interpreted in the notes of the principall treatise.

CON-

Ottoman.
1066. Scal.
de ciman.
tempo ill.



CONCLUSION.

Then for conclusion, by these interpretatiue Propositions, followeth foure things maruelous and notable. First, that the interpretation of every part of the Revelation, is accessorie or consecretarie to other: that is to say, it is so chained and linked together, that every mysterie opens other to the discouerie of the whole. Secondly, that the first halfe of the booke is orderlie, that is to say, it containeth in order of time the most notable accidents that concerneth Gods Church, from the time of Christs Baptisme, successively to the latter day. Thirldy, that euery history prophesied, is limited or dated with his own number of years. Fourthly and last of all, that whatsoeuer historie is more orderlie and summarlie, than plainly set downe in the first orderlie part of the booke, the same is repeated, interpreted, or amplified in the last part of the booke, which therefore wee call the amplificatiue parte of the booke, deuiding the whole Revelation according to the table following, before we proceed to the principall matter.

F 3

A TABLE



A TABLE DEFINITIVE AND Divisive of the whole Revelation.

THE *Revelation*, is a discoverie of those notable matters that concerne the Christian Church, from her beginning to the latter day, set out by visions, which Christ hath shewed to his Apostle *Iohn*: And it containeth

A particular admonition, which as an Epistle, is directed unto the seven Churches of little Asia, and it containeth

The Preface, which sheweth the director, the receiver, & to whom the Message is directed, set out spiritually, cap. 1

The message directed particularlie to the Churches of Ephesus, Smyrna, Pergamus, Thyatira, cap. 2. And to Sardis, Philadelphia and Laodicea, Cap. 3. And it containeth

The reproofe of certaine pointes of their Defection, threatening them to amendment.

The commendation of certain of their godly doings, exhorting them to perseverance.

were accomplished before they were written, expressed, Cap. 4. 5. 6. 7. and beginning of the 8. vnder the termes of seven seales.

changes that concerne the christian Church, betwixt Saint Iohn his daies, and the latter day, And it is

Secular, which fore-warneth such mutations of earthly king domes, and commotions of Empires, as any way concerneth the Christian Church; & this is done in the rest of the 8. Cap. & in the whole 9. chapter, vnder the termes of six of the seven trumpets. Hereafter followeth in the tenth Chapter, an introduction to the seven Thunders, or seven thundering Angels, which are mysteries of the seventh Trumpet and latter day.

Ecclesiasticall, which simply and altogether fore-warneth the onely progresse of Gods true Church, and this is done, Cap. 11.

beastes strife with Gods Church, Cap. 12. and that beast his tokens and qualities cap. 13. and the progresse of his falling, and the rising of the Evangell to the latter day. Cap. 14. and the interpretation of the Beastes tokens, Cap. 17. and the decay of his Citie and seat, Cap. 18. and the triumph also of Gods Church. Cap. 19. And finally is expounded briefly, Cap. 20. howe Gods publike and private enemies, strue against other, and both against his Church: but at length to their owne wrack and confusion eternally. Amen.

A generall discourse of all alterations, which generally doe concerne or interest the Christian Church, from her beginning to the latter day. And it containeth.

An orderly part, which deduceth successively, briefly, & in due order of time all alterations concerning the Christian Church: and it containeth.

A Historie of those things which

A Prophecie, fore-warnung all notable

An Amplificative part, wherein are more largely set downe and expounded, those greatest and most notable matters which were either summarlie, briefly, or obscurely expressed in the orderly part, and this forewarneth the state of the Elect.

On earth by commotions

Ecclesiasticall, which where in are described, the Anti-christian

In heaven, described, cap. 21. and 22. vnder the terme of new Ierusalem.

Seculare, which are introduced by preface, cap. 15. and dilated in order, Cap. 16. vnder the termes of seven Vials.



THE SECOND AND PRINCIPAL TREATIS,
wherein (by the former grounds) the whole Apocalyps or Revelation of S. IOHN, is paraphrastically expounded, historicallie applied, and temporallie dated, with notes on every difficultie, and arguments on each Chapter.

CHAP. I. THE ARGUMENT.

These three first Chapters, being in way of Epistle, particularlie directed to the seven Churches of ASIA minor: he declareth in this first Chapter (in manner of preface) who is the director of this message, who are the bearers thereof, and thirdly to whome the message is directed: confirming the veritie of all by an heuenly vision, whereof in the end of the Chapter he yeeldeth the interpretation.

The Text.

THe revelation of Iesus Christ which GOD gaue vnto him, to shew vnto his servants things which must shortly be done, which hee sent, and shewed by his Angel vnto his servant Iohn.

2 Who bare record of the word of God, & of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophetic, and keepe those things which are written therein, for the time is at hand.

The paraphrastical Exposition.



His is a book revealed by Iesus Christ, whereby God appointed him, to shew forth and open vnto his servants, things that must shortly be performed in the last daies,

the which Christ hath sent his ^b Angelles to shew and reveal to his beloved Apostle ^c Iohn.
2 Who also is an Evangelist, & thereby beareth the record of the word of God, and of the history of our salvation in Iesus Christ, and of all things that hee hath seene; both then, and at this time.

3 Blessed is he, that reading & hearing the words of this Prophecie, doeth obserue and keep trulie the meaning and contents thereof: for shortly, and in this last age of the world, must the same be performed.

4 I *Iohn*, vnto the seuen Churches which are in litle *Asia*, with grace and peace from God the Father, who is, & euer was, and who shall come and abide for euer: and from that holy, and ^d one spirit of God, whose seuen-folde vertues and perfections appeare, ever ministering before the throne of God.

5 And from Iesus Christ, God and Man, who in his own person, hath borne a faithful testimonie of the resurrection of the dead, & of all that euer died, he is the ^e first born, and begotten before all æternitie, and is the first fruits of the resurrection, eue the first among the dead that arose vnto heaven: and hee is king & Lord over all the princes of the earth: Vnto him therefore, that so hath loued vs, that hee hath washed vs from our sinnes, by shedding his blood to the death for vs.

6 And thereby hath made vs as Kings, to raigne with God his Father, and as Priestes, to offer vp our dailie praiers and laudings: to him, even vnto that Lord Iesus (I say) be glorie and dominion for evermore, So be it.

7 Beholde, hee shall come to judgment in the ^f cloudes, and all men shall see him with their eies, yea, even they which wounded and crucified him, and the wicked of all the kindreds of the Earth, shall quake and mourne before him, even verilie, so shall it be.

8 I am the ^g first, I am the last, euen the first without any beginning, and the last without any ending, saith the Lord God, who present lie is, hitherto ever hath bene, and shall come and abide in all time hereafter, even for ever and ever, for I am the Almighty.

9 And I *Iohn*, your brother in Apostleship, and a partaker of tribulation with you for the kingdom of heaven, through patience in

4 Iohn, to the seuen Churches which are in *Asia*, Grace bee with you, and peace from him Which is, and Which was, and Which is to come, and from the seuen Spirits, which are before his Throne.

5 And from Iesus Christ, which is a faithful witnes, & the first begotten of the dead, & Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his blood.

6 And made vs kings and Priestes vnto God, even his father, to him be glory and dominion for evermore Amē.

7 Behold he cometh with clouds, and every eie shall see him: yea, euen they which perced him through: and all kindreds of the earth, shall waile before him, even so, Amen.

8 I am Alpha & Omega, the beginning and the ending, saith the Lord, Which is, and Which was, & Which is to come, euen the Almighty.

9 I Iohn, euen your brother, & companion in tribulation, and in

in the kingdom, & patience of Iesus Christ, was in the Yle called *Pathmos*, for the word of God, & for the witnessing of Iesus Christ.

10 And I was *rauisht* in spirit on the Lordes day, and heard behind me a great voice, as it had bin of a trumpeter.

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke and send it to the seuen Churches which are in *Asia*, vnto *Ephesus*, & vnto *Smyrna*, & vnto *Pergamus*, & vnto *Thyatira*, & vnto *Sardis*, & vnto *Philadelphia*, and vnto *Laodicea*.

12 Then I turned back to see the voice, that spake with me: & when I was turned, I saw seuen golden candlesticks;

13 And in the midds of the seauen candlesticks, one lik vnto the Sonn of man, clothed with a garment down to the feet, and gird about the pappes with a golden girdle.

14 His head & haire were white as white woole, & as snow, and his eies were as aflame of fire.

15 And his feet like vnto fine brasse, burning as in a fornace,

Iesus Christ, was fugitive in one of the yles of the *Sporades*, called ^h *Pathmos*, for professing the word of God, and for bearing the true testimonie of Christ Iesus.

10 And there I was raiused in spirite, vpon that day of the weeke that our Lord rose from death, which is the ⁱ *Sunday*: then heard I behind me a mightie voice, terrible and loud as a trumpeter.

11 Saying, I am the beginning, and the ending, yea, the first before all beginnings, and the laste after all ending: All therefore, that I let thee see, write in a booke, and send the same to the seuen Christian Churches, which are in litle *Asia*, to wit, to the Churches of *Ephesus*, of *Smyrna*, of *Pergamus*, of *Thyatira*, of *Sardis*, of *Philadelphia*, and of *Laodicea*.

12 Then I turned backe to see him, whose voice I had heard speaking to me: and when I had turned, I sawe seuen shining Candlesticks, bearing the type and figure of those seuen ^k Churches.

13 And in the midst of these seuen, Christ himselfe in his Deitie, vnder the ^l likenesse of his humanitie, arrayed as in ^m long garmets, betokening grauitie and wisdom: and in signe of ⁿ diligence and readines, he was girded with the golden and precious girdle of veritie, justice and power.

14 His head and white haire, whiter than wooll or snowe, importeth his ^o honourable and reverent antiquitie and age from all beginning: his fierie eies do pearce the secreets of all hearts, and terrifie his enemies.

15 His feete are firme and stable to stand, as brassen pillers in defence of his Elect, and are swift and terrible as a consuming fyre, aganist

against the wicked, and his voice by his preachers is loude and open, as of a multitude of people and waters.

16 And he preserved & kepted in his mighty hand of protection, the holy 9 teachers & instructors of these seven Churches, who as starres of heauen, yielded the light of Gods trueth among them, & out of his mouth, by his teachers, proceeded the sword of true doctrine two edged, conquering in his Elect on the one side, & subdewing and destroying his enemies on the other side, and in the beautie of his face shined (brighter than the Sun) the bright light of æternall life.

17 And when I saw his heauenly Majestie, I (lacking strength) fell at his feet as deade: then extended hee his mercifull hand, and gentle protection over me, comfortablie saying vnto me, be not affraied of me, I am thy Lord, without beginning & without ending.

18 I rose to life, and do liue, though I was slaine to redeeme you, yea, nowe beholde, I liue for evermore, Amen: and I haue power over death and hell, to open and close the same at my will.

19 Write vp therefore, these things which thou hast seene by vision, both concerning these things that are, & these things which shall come to passe hereafter.

20 And be sure, the seven starres, which by vision thou didst see in my right hand, & the seven golden Candlesticks, are mystically to be vnderstood (as before is said) even the seven starres do meane the seven messengers, or ministers, which God hath sent to instruct these seven Churches: and the seven candlesticks, which appeared to thee, doth meane those same seven Churches.

and his voice as the sound of many waters

16 And hee had in his right hande seven starres: and out of his mouth went a sharpe two edged sword: and his face shone, as the Sunne shineth in his strength.

17 And when I sawe him, I fell at his feet as dead: then he laid his right hand vpon mee, saying vnto me, Feare not: I am the first and the last.

18 And am aliue, but I was deade: and behold, I am aliue for evermore, Amen: and I haue the keyes of hol and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks, is this, The seven starres are the Angels of the seven Churches: and the seven Candlesticks which thou sawest, are the seven Churches.

Notes

Notes, reasons, and amplifications.

* As God hitherto, neuer left his Church destitute of doctrine, to instruct them, and of prophecies to forewarne them: So here hath his Majestie provided, al the former bookes hitherto of the new Testament, to contain the Christian doctrine: and this book of *Reuelation*, to containe the whole Christian Prophecie to the worlds end. *Apocalyps*, then is a Reuelation, and therefore, is this book so intituled; for, that by the wil & ordinance of God, Christ hath reueiled the same, word by word, as it is written in the text, to his Disciple *John*, and now doth daily by his holy Spirit, reueile more and more the meaning thereof, to vs in this our age, for the which it hath bene chieflie instituted.

b Here is this book described to proceed from God, and come to the seven Churches by foure degrees: firste, God giueth the same to Christ: Secondlie, Christ sendeth his Angell, or Angelles bearing commision: Thirdly, the Angel instructeth *John*: Fourthlie, *John* writeth the same to the seven Churches. Not meaning hereby, that the Angelles onlie are appearers to *John*: but sometime the Father, as chap. 4. sometime the Sonne, as in this chapter: sometime the holie Spirit, as chap. 14. 15. & other places: at which times, for confirmation of the smaller visions; the Trinitie in these great visions, sheweth his vnspeakable glory, but in other smaller visions, concerning things to come, the Angels (as sayeth this text) are made reporters, shewers, and expositers, as chap. 17. 1. 7. and diuers other parts, as plainlie appeareth chap. 22. 8. 16. For, he saith not here, the Angels are sent to shewe al the visions, or visions of Gods glory, for it was the Trinitie it selfe that shewed it selfe, and appeared in his owne visions, and not the Angels, as hereafter [note] shall be shewed: But he speaks here, of propheticall visions, which Christ saith here, hee sent his Angels to shewe.

c Some haue vnaduisedly impugned the authority of this book by diuers friuolous conjectures: and among the rest, because *John* hath so often herein named his name, thinking it not agreeable to the Apostolique grauitie, to cast vp so oft his owne name: and therefore; esteeme they rather this booke to be sette out in his name, by others than by himselfe, for that hee doeth not the like

like in his Euangell. But contrary to their opinion, in al the scriptures, the writers of doctrine, do not so often expresse their names as the writers of prophesie doe: for the doctrine receiues the authoritie of the owne present veritie, and of the Spirit of God, but the Prophecy receiues the authority by the author, who is known to be a Prophet, whereas otherwise, the book could not be known to be true before the performing thereof. Consider hereupon, *Daniels* prophesie, where ye shall find his name more than threescore times repeated: yea, in the first person, ye shall find [*I Daniel*] repeated about nine times, in the 7. 8. 9. and 10. chapters: whereas *Iohn* repeateth his names but five times in all this book. Hereby then no man can gather, but that this booke was written by that selfe same *Iohn*, who was both Christs beloued Disciple, and an Euangelist. And therefore, styleth he himselfe here the seruant of Christ, who hath borne witnesse of Christ Iesus, of these things which he saw, as being one of the four Euangelists that wrote the historie of Christ, which with his eies he sawe.

^d There is but one holie Spirit, whose cheife functions & graces are deuised into seuen: wherof read the note [^e] of the fourth chapter. For the better comfort therefore of the seuen Churches, to supplie their beleefe and weake faith, hee letteth them vnderstand that there is such a compleat perfection in Gods Spirit, that it hath as manie functions and graces to conserue them with, as are agreeable to their number of seuen.

^e For two causes is Christ called the first borne of all that died: First, because in the Leuitical Law, the first borne, and first frutes, or primices, were consecrated and offered vp vnto the Lord, and because of al men that euer took life and died, only Christ is that first frute, that is offered vp an acceptable Sacrifice to God the Father, as *Paul* testifieth, 1. *Cor.* 15. 20. Therefore, he is called the first borne, euen in his humanitie figuratiuely, although reallie many others were borne neere foure thousand yeares before him. Secondly, in consideration of his deitie, euen of that worde, that is God, and long after took flesh: euen in consideration (I say) of the æternitie thereof, because it was before al beginning: Therefore, is Christ (who is that word) called the first borne among the dead, *Col.* 1. 15. 17. 18. Although not the worde or Deitie that took flesh, but the flesh it self died: and so in this sense, the being first begotten

ten is imputed to Christs Deitie, and æternall word; and to die, is imputed to his fleshlie humanitie; and so to Christ, as hee is fullie both God & man, both these properties of being the first borne, and of dying, are justly appropriate, according to the diuers respects aforesaid.

^f Euen in the clouds he ascended from hence into heauen, *Act.* 1. 9. 10. 11. and that way shall he returne to judgment: read hereupon cap. 14. note ^m thereof.

^g Of the greek A, B, C, (in which language this book was written) *Alpha* is the first letter, and *Omega* is the last: and so God styling himselfe the first letter and the last of that A, B, C, hee both thereby meaneth, as also incontinently subjoyneth the meaning thereof, saying, *I am the beginning and the ending.*

^h *Patmos*, is one of the yles, that are called *sporades* or *Cyclades*, lying in *Mare Egeo*, by East the coast of *Asia minor*: Herein hid *S. Iohn* himself from the gret tyrannie and persecution of *Domitian*, where he abode vntill *Domitian* died, and that yeare *Anno Christi*, 97. or 99. he wrote this book in that yle: as appeareth by *Irenæus* and *Eusebius*.

ⁱ The day of rest and godly exercises, while Christ his death was celebrated vpon the Saterdag, which of olde was the Iewish Sabbath day, but in memory of Christs resurrection, and victory over death, the Apostolique Church transported the exercises of that day to the Sunday, which was the day of the week that Christ arose vpon, & therefore is called the Lords day: the which day, the people (appearingly conuening to serue God) are desired by *Paul* 1. *Cor.* 16. 2. to giue contributions to the poor, and there he calleth it the first day of the week: And so indeed, where the saterdag is the seuenth and last day of the week, the Sunday falls to be the first, and is vsed for our Christian Sabbath and day of the Lord.

^k That these seven Candlestickes do meane these seuen Churches of litle *Asia*, is plaine by the end of this same Chapter. Further, how the old Leviticall Candlestick was also a figure hereof, is to be said in the fourth Chapter, note ^e thereof.

^l Because the text calleth this midmost not the Son of man, but like vnto the Son of man: therefore, some may think this not to be Christ, but an Angell bearing the type & figure of Christ, whom the Christ hath deputed, vers. 1. to signifie and represent these things to

to *Iohn*, and so this Angell, not to be the Son of man, but like vnto the Sonne of man: But (after mine opinion) God, who in his second commandment, wil haue vs to represent him by no forme, wil also represent himselfe to vs by none other, but by himselfe, lest we otherwaies being abused, shuld giue the honor of God to Angels. And certain it is, that neither wil God be the author, nor good Angels the instruments, so to illude mankind: And for confirmation then, that this midmost is Christ, and no Angell, nor other bearing the type of Christ: it is euident, that hereafter he calleth himselfe by the stiles of Christ, the *first* & the *last*, *who liues & was dead*: and finallie (cap. 2. 18) he calleth himselfe the Sonne of God: And these titles (I am sure) none in heauen will except nor vsurpe, except Christ onelie, to whom they appertaine. But then may you demaund, why doeth not Christ call himselfe reallie the Sonne of man, but like vnto the Sonne of man? The answer hereof, making much against Transubstantiation, is therefore to be deduced at length. I say then, that so long as Christ was in this world appering corporallie to man, he stiled himselfe the Son of man, as hauing his flesh & humane body conuersant with vs: but contrarily, both before his incarnation, as also since his ascension, when euer in al the Scriptures he did visibly appear to his Saints, his visible shape & appearance, is not called the Son of man, but the likenes of the Son of man, *quasi Filius hominis*. or *similis filio hominis*. as in *Dan. 7. 13.* & *Dan. 10. Rem. 14. 14.* and in this place, or wherefoeuer els: and yet by the whole properties of these self same texts, that same that appeared in vision, is knowne to be Christ, as this sam who here is called the likenes of the Son of man, or like vnto the Son of man, is hereafter in expres termes, called the Son of God: neither maketh this any repugnance or contradiction, to the essential nature of christ, who is really both the Son of God, & the Son of man, being spokē of Christ, either before his incarnatiō, or since his ascēsiō: for first, becaus his humanity culd not be really seen of *Daniel*, before it was conceiued of the Virgin; therefore, *Daniel* saw Christs Godhead, euen that Word that is God, saw he transfigured (for his capacity) into the likenes of a man, or liknes of the Son of man, but not in a man, nor in the Son of man, til he tooke flesh of the Virgin. The like transfiguration is oft read to be also of Angels in the likenes of men, but not in men. Also, secondlie,

since

since Christ his ascension into heauen, his humanitie hauing residence only ther, his Deitie being both there, & also euery where: that Deitie (I say) euen after Christs ascension, as before his incarnation, is said here to appeare, not in his humanitie, as the Son of man, but in the likenes of the Son of man, for that his humanitie whereby he is the Sonne of man, is not here, but in heauen, and his Godhead which is here, taketh not the flesh of the Sonne of man, but the visible liknesse of the flesh of man, by such a notable difference, either in the vision, or in the Spirit of the Prophet, that he knew it to be Christ in his Deitie, & not in his humanitie, but bearing the figure and likenes of his humanitie. Some vnaduisedlie will think this, to meane a separation of Christes Deitie from his humanitie: But contrarily, we say, that Christ his Deitie, coniuēt in heauen with his humanitie, doth both make his chiefe residence with the same, and doth also flowe therefrom ouer all the whole world infinitlie; as in comparison, the light beams and spirituall vertues of the Sun, are coniuēt in heauen with the corporal and visible bodie of the Sun, wherein they haue their chiefe residence, & do also flow from thence vnto euerie place: Also, the spirituall vertue & sight is in the body of the eie. as his chiefe seat and doth likewise flow from thence toward al things visible: Can any man say, that the beame subsisteth it selfe alone, & is separate from the Sun, or that the sight subsists it self alone, and is seperate from the eie, seeing the bodie of the Sunne is the verie locall seat of light, & the eie of the sight? No more mak we Christs Deity alone to besperate from his humanitie: the more that the Deitie is vniuersall and euery where, and the humanitie locallie in heauen; for, the Deity (being every where) is also in heauē with the humanitie, though it likewise from thence extendeth it self, & floweth ouer euery place. So that, for conclusiō, the diuinitie of Christ that here appered to *S. Iohn*, broght not down his humanity from heauen, for then he had called that humanitie that appeared, the Son of man, as (cap. 2. 18) he calleth his Diuinitie the son of God: but that Diuinitie took onlie, in presence of the Prophet, and for his instruction, a shape like a man, which therefore, he calleth not the Son of mā, but the likenes of the Son of man. Hereof the followeth, that seing christ cometh no otherwise into the world since his ascēsiō, thā he cam before his incarnatiō, that is to say, by his Deitie,

Deitie,

Deitie, & that his Deitie sheweth not his humanity, here on earth to his Saints, but only the likenes thereof (as saith the text) and so brings not downe his reall and vnnaturall body from heauen, while the latter day: therefore, his reall body can neuer be in the Hoste, nor transubstantiate therein. Further hereof, reade note ^f following, and note ^d of the second Chapter.

^m Long garments or gownes were of olde, and to this day are worne of Doctors and Senators, to represent grauitie and wisdom, as may be seene, that euen in thole daies the Scribes, Pharisees, and Doctors of the law did vse, or rather abuse them: and therefore, are reproched of Christ, *Mar.* 12. 38. But hereby the right vse and wearing thereof, Christ doth typically represent, his wisdom and perfect grauitie.

ⁿ Girding is a signe of readinesse: reade *Luke* 12. 35. and *Luke* 17. 8. specially, readines in execution of Iustice. *Esa.* 11. 5. *Iustitia cingulum lumborum eius: Iustice shall be the girdle of his loynes*, conioyned with power and strength, as *Psal.* 17. 33. 40. The girdle therefore, that representeth these excellent properties, is said to be of gold; that is to say, precious, and honourable, as likewise is to be saide, *Revel.* 15. 6. note ^e.

^o White haire import also grauitie, wisdom, and age, worthie and due of all reverence, as saith the Poet.

Magna fuit quondam capitis reverentia cani:

In old times men much honoured, The old and graue white-haired head.

And seing these properties of grauitie, wisdom, and honour, as also of antiquitie, belong to Christ, he therefore, for our capacitie, is described with white haire.

^p Waters here may either be literally taken, or prophetically, as *Revelat.* 17. 15. for people: alwaies meaning here the voice of God to be loud, open and publike.

^q These seuen starres are in the end of the Chapter, interpreted to be seuen Angels or Messengers, which are the Ministers of the seuen Churches.

^r As the tongue and euill speaking of the wicked, is called the sword of their mouth, *Iob.* 5. 15. *Psal.* 56. 5. & *Psal.* 58. 8. and *Prou.* 5. 4. whereby the Godly are trapped, deceiued, and oftentimes destroyed: So also *à contrarijs*, this two edged sworde of Christ, in his teachers mouthes, is the doctrine of truth and true discipline, where-

whereby the wicked are confounded, and the godlie are conquered, and brought in into Christs kingdome, *Apoc.* 15. 16. And for further confirmation, that this two edged sworde, is the true doctrine of God, read *Paule* to the *Hebrwes*, 4. 12. saying, *The word of God is liuely, & mighty in operation, & sharper then any two edged sword.* and *Psal.* 148, 6. *And a two edged sword in the hands of the Saints.*

^f This vision is agreable in this, and almost in all points with the vision of the man that was seene by *Daniel*, cap. 10. 5. & therefore, as this is Christ, so is also he whome there *Daniel* saw: but where he cales him a man, according to the shape he did beare, he againe incontinently interpreteth him, neither to bee a man, neither the Sonne of man, but like to the similitude of the Sonne of man, ver. 16. and like to the vision or figure of a man, ver. 18. & this example of *Daniel*, confirms our former note ^l, where wee proued Christ, neither before his incarnation, nor after his ascension, to appear in his humanity to his Saints, but euer in his Deitie vnder a figure, like to his humanitie: his humane bodie since his ascension, abiding in heauen vntil the latter day: read hereupon ^l aboue written, and the note ^d chap. 2. following.

^c Heere may some, contrarie to the foresaide notes ^l and ^f, induce a sophisme, saying, hee who was dead, and reuiued æternally appeared to *Iohn*: But Christ in his humanitie died, and reuiued againe æternally: Therefore, Christ in his humanitie appeared vnto *Iohn*. For opening the deceit of this caption: the *subiect* of the assumption is Christ alone, his *attributum* is to die in his humanity, and to reuiue againe eternally, and therefore, neither this his humanitie, nor any part of this *attributum*, ought to bee repeated in the conclusion, but onlie the *subiectum* Christ, with the *attributum propositionis* after this forme: Hee who was dead and liueth æternally appeared vnto *Iohn*: But Christ died in his humanitie, and reuiued againe æternally: Therefore, Christ appeared vnto *Iohn*. And to the effect that the vulgar capacities may vnderstand these fraudes: This is (as one would say, in a familiar example) Hee who caried this book to you, wrote the same: But on horsback I caried this book to you: Therefore, on horsback I wrote this book: Whereas the right argument shuld be this waies disposed: He who caried this book to you wrote the same: But I caried this book to you on horsback; or rather only simply: But I caried this book to you

you: therefore, I wrote this book. Praying therefore, the simple to beware of these and the like sophismes, I thought good in this due place, to yeeld this one by way of example.

^u Hereby, and by the writing of the book within and without, mentioned cap. 5. 1. appeares plainly, that not onely there are prophecies of things to come, written in this *Revelation*, but also histories of such things past, as may be a brieft introduction to the prophecie, as ye shall find (chap. 6.) of the seven scales, which were all performed, before they were written.

* Seing in the greek, al messengers of God ar termed by Angels, therefore, must these Angels of the seuē Churches without al question, meane these ministers or messengers, that God hath sent to teach them, as is proued immediatly by the next chap. where *S. Iohn* is commanded to write to the Angell of the Church of *Ephesus*, of *Smyrna*, &c. This necessarilie, is to the ministers of the Churches, and not to the Angels that *S. Iohn* should write.

CHAP. II. THE ARGUMENT.

The general preface to the seuē Churches, being premitted in the first chap. now in this chap followes out the particular messages, direct to four of the said churches, commēding their wel doing, & exhorting perseuerāce, & reprovving their defectiō, & crauing their amēdmēt.

The paraphrastickall Exposition.

VNTō the Pastour or Minister of the Church of *Ephesus* write thou, & shew that these things saith the Lord Iesus, that holdeth the Pastors of these seven Churches, vnder his mercifull hand and prote&ion, and is present himself in the midst of these his seven holy Christian Churches.

2 I know thy ^a workes, o Church of *Ephesus*, and the trauell, and patience, thou hast for my sake, and howe thou detestest, and re-proouest all that do euill, and howe thou hast tried out the false Apostles, & hast found them dissembling liers.

The Text.

VNTō the Angell of the Church of *Ephesus*: write, These things saith hee, that holdeth the seve stars in his right hand, and walketh in the midst of the seven golden Candlesticks.

2 I know thy workes, & labor, & thy patience, & how thou canst not forbear the which are euill, & hast examined the which say they are Apostles, & are not, & hast

hast found them liers. 3 And thou hast suffered, & hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheles I haue *sem vhat* against thee, because thou hast left thy first loue.

5 Remēber therefore frō whence thou art fallen, & repent, & do the first works: or else I wil *com* against thee shortly & wil remoue thy candlestick out of his place except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an ear, hear what the spirit saith vnto the churches. To him that ouercommeth, wil I giue to eate of the tree of life, which is in the midst of the Paradise of God.

8 And vnto the Angell of the Church of the *Smyrniās* write, These things saith he that is first, and last, which was dead, and is alie.

9 I know thy workes, & tribulation, & paueritie, (but thou art rich) & I know the blasphemy of them, which say they are Iewes, and are not but are the Synagogue of Satan.

10 Feare none of these thinges, which

3 And thou hast endured trouble patientlie, and for my names sake, hast still continued in all godly exercises, without fainting or falling backe.

4 Neuertheles, I haue to reprove thee, that thou hast made ^b defection from that charitable loue, that thou sometimes had.

5 Remember therefore, of that defection, repent and amend the same, by taking vp againe thy former charitable doing, or else I will come shortly in my justice, and remoue my Church from among you, vnlesse you speedilie amend.

6 But in this I praise thee, that thou abhorrest the common harlotry and confusion of the heretike ^c *Nicolaitans*, which also are abominable in my sight.

7 Let him that hath judgment vnderstand, what Christ, ^d spiritually appearing, speaketh vnto his Churches: To him, saith hee, that ouercommeth his temptations, shal I giue the food of everlasting life, which hee shall enjoy in the spirituall ^e Paradise of heauen, with God the Father eternally.

8 And vnto the Pastour or Minister of the Church of the *Smyrniāns* write: These things saith the Lord Iesus, who is without beginning, & without ending, who suffered ^f death for mans sake, and now lieth eternallie.

9 I know thy workes, thou Church of the *Smyrniāns*, and the trouble that thou endurest, and both thy povertie in spirit, and contēning of worldly riches; but thou hast ^g treasure abiding thee in heauen: I know also the blasphemous intisement, that certain dissembled Iewes mak vnto you, but they ar the very deuils disciples, and Synagogue of Sathan.

10 Feare not therefore these persecutions, which

which you shal suffer: for behold, I foreshewe you, it shall come to passe, that the devil shall stirre vp his tyrants to persecute and imprison you, that yee thereby may bee tempted, and abide triall, and that persecution shall last tenne^h yeares: but bee thou faithfull, euen to the death of the bodie, and thou shalt bee crowned with the glory of æternall life.

11 Let him that hath judgement, vnderstande, what Christⁱ spiritually appearing, speaketh vnto his Churches: he that abideth constant, ouercomming his temptations, shal be delivered from the^k æternall death and damnation of the soule.

12 And to the Pastour of the Church of *Pergamus*, write: Thus saith the Lord Iesus, out of whose mouth, proceedeth the two-edged sword of true doctrine and sharp threatnings.

13 I know thy works, ô Church of *Pergamus*, and what wicked company you dwell among, even among those where Sathan hath set his throne, and yet you worship my name and haue not denied the true Christian faith, in the daies of the greatest persecution, when your^l Pastor *Antipas*, my faithfull martyr, was slaine by those tyrants among you, in whom Sathan dwelleth.

14 But I haue certaine offences to lay to thy charge, because thou intertainest them, who teach, to eat things sacrificed to Idols, & commit whoordome, as *Balaam* did^m teach *Balaam* to put out their beautiful whoores of *Moab*, with their glistering sacrifices to Idoles, and allured the children of *Israell* both to eat of their idolothytes, and also to commit fleshlie whooredome.

thou shalt suffer: behold, it shall come to passe, that the Deuill shall cast some of you into prison, that yee may be tried, & ye shal haue tribulation ten daies: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an care, heare what the Spirit saith to the churches. He that ouercommeth, shall not be hurt of the second death.

12 And to the Angel of the Church which is at *Pergamus*, write, This saith hee, which hath the sharp sworde with two edges.

13 I know thy works, and where thou dwellest, *euen* where Satans throne is, & thou keepest my Name, & hast not denied my faith, *euen* in those daies, when *Antipas* my faithfull Martyre was slaine among you, where *Satan* dwelleth.

14 But I haue a fewe thinges against thee, because thou hast there the that maintain the doctrine of *Balaam*, which taught *Balaam* to put a stumbling block before the children of *Israel*, that they should eat of things sacrificed vnto Idols, & commit fornication.

15 Euen

15 Euen so hast thou them, that maintaine the doctrine of the *Nicolaitans*, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fighte againste them with the sword of my mouth.

17 Let him that hath an care, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eat of the *Manna* that is hid, and will giue him a white stone, and in the stone a newe name written, which no man knoweth, sauing he that receiueth it.

18 And vnto the Angell of the Church which is at *Thyatira*, write: These thinges saith the Son of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy works and thy loue, and seruice, and faith, and thy patience, & thy works, and that they are more at the last than at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman *Iezabell*, who calleth herselfe a Prophetesse

15 Euen so you entertaine them among you, that maintaine the like doctrine of the *Nicolaitans*, who confusedly make wiues, and all other thinges to be common, whose doctrine is abominable in my sight.

16 Repent & amend thy selfe hereof shortly, or els I will suddainlie come against thee, and will overthrowe them with the devouring sword of my threatnings.

17 Let him that hath judgment vnderstand what Christ, spiritually appearing, speaketh vnto his Churches: To him (saith he) that ouercommeth his temptations, will I giue my selfe, as foode to his soule, who am the true, spirituall and invisibleⁿ breade of life, that came from heauen: And as the ancients gave a^o white stone in token of victory and freedom: so shal I, who am the true corner stone, giue my selfe to dwell in him, and he in me, euen that stone shall he haue, which is intituled by my newe and sauing name of Iesus, which none^p doeth rightly knowe, but hee that receiueth salvation thereby.

18 And vnto the Pastour of the Church of *Thyatira*, write: These thinges saith the^q Sonne of God, the fierie flame of whose eyes seeth the secrets, and terrifieth the thoughts of all heartes: and whose feete are firme and stable to stande, as brasen pillers, in the defence of his Elect.

19 I know thy works, thy charitable loue, thy true seruice, thy liuely faith, and thy gret patience, and that thy good and holy works do increase, and growe more in the end, than they were in the beginning.

20 Notwithstanding, I haue certain offences to lay to thy charge, in that thou sufferest the diuelish woman *Iezabell* (who calleth

G 3

her

her selfe a Prophetesse) to teache and seduce my servants, entising them both to the filthie whoordome of the body, and to^r spirituall whoordome with Idolles, in eating of their ethnick sacrifices, and Idolothytes.

21 And I haue forborne her for a season, giuing her leisure and space to repent, and amend her whoorish idolatrie, but she repenteth not.

22 Behold, I shall cause her^s busk and set out all her idolatrous intisements, and those that go a whooring after her idolatries shall be cast with her, into most extreame affliction, vnlesse they repent them of their wicked workes.

23 And her^r idolatrous Children shall I destroe to the death, and all the Churches shall know that I the Lord am he, which searcheth out the desires of the mind, and secrets of the heart, and I will reward everie one of you, according to your deseruings.

24 And vnto you I say, even vnto the rest of them that are at *Thyatira*, so manie of you as haue not embraced this diuelish doctrine, nor learned that profounde knowledge (as they tearme it) of Sathan, I will lay vpon you noⁿ burthen of other traditions,

25 But that which I haue already reached you, that keepe, and hold fast and sure till I come againe, to judge the world.

26 For to them that doe ouercome their temptations, and perseuere in good workes, keeping my precepts to the end, will I giue power to raigne and triumph with mee over all the wicked^x nations.

27 And I in them, and they in mee, shall subdewe these wicked vnder the scepter of your seruitude, and as pot-sharps so shall

to teach & to deceiue my seruantes, to make the commit fornication, and to eate meats sacrificed vnto Idoles.

21 And I gaue her space to repent of her fornication, and shee repented not.

22 Behold, I will cast her into a bedde, and them that commit fornication with her, into gret affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe, that I am hee which search the reines & hearts: and I will giue vnto every one of you according vnto your workes.

24 And vnto you I say, the rest of them of *Thyatira*, as many as haue not this lerning, neither haue knowne the deepnes of Sathan (as they speake) I will put vpon you none other burthen.

25 But that which you haue already, hold fast till I come.

26 For he that ouercommeth, & keepeth my workes vnto the end, to him will I giue power ouer nations.

27 And he shall rule the with a rod of yron, and as the vessels of a potter shall they bee broken

broken: even as I haue receiued that power of my Father.

28 And I wil giue vnto him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

these bee broken and destroyed, even of me shal they haue power, as I haue receiued that power of God my Father.

28 And I shall giue vnto them the light of the Euangell, and shall adorne them with the morning beames, of the Sonne of justice.

29 Let him that hath judgement vnderstand, what Christ spiritually appearing, speaketh vnto his Churches.

Notes, Reasons, and Amplifications.

^a Such is the mercie of God, that those good works that we acknowledge to be done by his holy Spirit, working in vs, hee imputes the to be our works. But contrarilie, let the presumptuous man assure himselfe, that if he esteeme these good works to be of himselfe, God in his judgment shal let him find, to his confusion, that onelie God is good (Mar. 20. 18) and that no goodnesse is in man. *ibid.* And that all flesh is subdued to sinne (Rom. 3. 9. 10) Woe therefore, to him who otherwise presumptuously judgeth.

^b Hereby learne, that a great number of good workes, ar not sufficient, but God requireth at our hande, that wee preasse by all means possible, to attaine to a perfection in euerie good worke, as Christ testifieth, (Matth. 5. 48.) saying. *Be ye also perfect, as your Father in heauen is perfect.*

^c The *Nicolaitans* were hereticks, affirming wiues, and al things to be common. Hereof read more amplie the note^m following.

^d This Spirite that speaketh to *John*, and to the Churches, is neither an Angell, neither the person of the holy Spirite, but Christ himselfe: for, this same Spirite that speaketh, calleth himselfe immediatelie the First and the Last, and he who died, & liued againe (ver. 8) and the Sonne of God (ver. 18.) Where note, that he therefore, being Christ, calleth here himselfe a Spirit, because he appeared not to *John* in his humanitie, but spirituallie in his Deitie, vnder a shape, like to the Sonne of man (as saith the text, cap. 1. 13) and not in his perfect shape of the Sonne of man: Of this read the notes^l and^f of the first chapter,

^c Paradise literallie in the Scripture, is that part in the earth, wherein *Adam* was first placed: But there is a spirituall taking of Paradise, called the Paradise of God, taken for that joy in heauen which the elect soules, and glorified bodies doe possesse: Read therevpon Luk. 23. 43. and 2. Cor. 12. 4.

^f Christ, in the text of the former note ^d, calling himselfe a Spirite, because he appeared not to *Iohn*, by his humanitie (as ther is said) yet doeth Christ here speake of his humanitie, how it died, and rose againe, although his Dietie vnder a humane shape, and not his humanitie it selfe, did then appeare to *Iohn*.

^g How gladlie worldlie pouertie is to be embraced for riches in heauen, Christ teacheth, Mat. 19. 21. and Mat. 6. 19. 20. 21.

^h How among the Prophets, daies do meane yeares, is proved by our first proposition, and so these ten daies are ten years, euen the last ten yeares of *Traianus* raigne, wherein was great persecution, beginning that yeare, that *Ignatius*, teacher of *Antiochia*, and this *S. Iohn* his Disciple was martyred, *Anno Christi*, 109. and continuing vnto the yeare of Christ 119, that *Adrian* the Emperor began his raigne.

ⁱ How this Spirite that speakes, is simplie no Spirite, but Christ who is both flesh and Spirite, consider the notes ^f & ^d aboue written, and ^l and ^f chap. 1.

^k Here, and Apoc. 20. 6. 14. and Apoc. 21. 8. mention is made of the second death, meaning two deaths, to be euen the death of the bodie, which oftentimes in the Scriptures is called a sleep: and the death of the soule, which is eternal damnation. This same distinction vpon the contrary part ye shal finde in the scripture of the soule, or life, taking it in the first signification for the soule & life that liueth here: & in the second signification, for the soule & life that liueth eternallie, as Mat. 10. 38. & 16. 25. Also two resurrections you shal find mentioned in the Scriptures, the one in this world from sinnes and errours, the other at the latter day, when the flesh shall rise againe. Apoc. 20. Consider therefore, these three distinctions of death, life, and resurrection, when in the Scripture they occur.

^l *Antipas* (saith *Aretas*) was the pastour and minister of this same Church of *Pergamus*, by whose example of martyrdome, Christe here exhorteth the rest of that Church to constancie.

^m By, and besides the common Ecclesiasticall histories, which do

do describe the heresie of the *Nicolaitans*, to be, in that they esteeme wiues and all things common: Here *S. Iohn* doeth also set out their confused opinion and double whoordome, by example and comparison to the wicked Prophet *Balaam*, who deuised a way to entise the children of *Israel* to perish by offending God, both in corporall and spirituall whoordome. Num. 25. 1. and Num. 31. 16. So then doubtles, the *Nicolaitans* hath bene a sect, that vsed their wiues and women as common, and spared not to eat the offerings made to idols, expresse against *Paulo*, 1. Cor. 7. 8. and 10.

ⁿ That this hid Manna is Christ Iesus, who is our spiritual food, all Christians must confesse. So then, the bread and the wine in the Sacrament, being publique and visibles signes, patent to our eies, cannot be that invisible & hid Manna, which is Christ: and so consequentlie, by transubstantiation, the bread and wine doe not become Christs bodie and blood: but contrarie, that visible Manna and corporal food of bread & wine, that is taken with our hands, and incorporate in our bodies, and nourisheth our bodies in this transitorie life, betokeneth onelie, and representeth in the Sacrament, that the glorified and inuisible Manna Christ Iesus, who is ascended and hid in heauen, apprehended of vs by faith, and adjoyned to vs spirituallie, doeth nourish our soules to eternall life. And so, for conclusion, that patent Manna, is not this hid Manna by transubstantiation, as the Papists do judge: but contrarie, the visible Manna doeth represent the invisible, and assureth vs of the full fruit and fruition thereof.

^o *Aretas* reporteth, that the ancients were accustomed to giue a certain white stone to him, that did get the victory in their plaies and games: and therefore, iustlie here may be taken for a signe of victory, that Christ doth giue vs ouer our temptations. Moreover, among the ancients, they that censured or absolved an accused person, did cast in a white stone: and they that filed or convicted him, did cast in a black stone, as *Ouid* testifieth, lib. 15. *Metamorph.* in these wordes:

Mos erat antiquis nives atrisque lapillis;

his damnare reos, illis absolvere culpa.

Sentence was giuen in ancient times, by stones black and white,

The black convicted men of crimes, the other did them quite.

So, in that sense, this white stone may well be taken for the absolution

tion of our sins, which Christ giueth to all that victoriously persevere in his faith. In the third sense, himselfe is called the corner stone, Mat. 21. 42. And therefore, saith the text, There is written thereon a new name, or rather (as cap. 3. 12.) my new name: euen that corner stone representeth Christ Iesus. For as *Iehoua* is the old name of the Father and Creator, in the old testament, so is Christ Iesus the newe name of our redeemer in the newe Testament. Where note in Prophecies, that it is no absurditie to take a prophetical figure in diuers agreeable senses, as Apoc. 17. 9. the seuen heads are both taken for seuen hills, and for seuen kinges and gouernments: read that text it selfe.

^p Whether by the former note, this white stone meaneth Christ himselfe, or that victorie and absolution, that proceedeth from him: sure it is, that by Christ onlie obtaine we Christ, and all his benefites: and the name of Christ and Christians receiue wee thereby, dwelling so inseparablie in him, and he in vs, that none doe perfectlie taste how joyfull a thing it is to receiue him, & be participant of his salvation, except those that receiue the same. This name (Apoc. 19. 12) none is said to knowe but himselfe: meaning none to knowe Christ, but the whole bodye of Christe, who dwell in him, and he in them: for Christ and his members are called Christ. 1. Cor. 12. 12.

^q How this Sonne of God, who also suffered fleshlie death, vers. 8. is in the verses 7. 11. 17. and 29. called a Spirit, without any repugnance: read thereupon the notes ^d & ^f aboue written.

^r By this text and the conference hereof with the former 14. and 15. verses, it is euident, that this *Iezabel* was a false *Nicolaitan* Prophetesse, teaching the verie doctrine of *Balaam* and *Nicolaus*.

^s As the bed is the execution place of whoordom, so metaphorically, to lay this false Prophetesse in her bed, is no other thing than to set her gloriouslie at her alter and sacrifices, among her idols, where is meant, that if anie there, following her idolatries, doe commit spirituall whoordom, & eat of her idolothytes, they shall perish with here for euer: Where note, that in the Scripture whoordom is oft taken in a spirituall meaning for idolatrie: as Deut. 31. 16. Iudg. 2. 17. and infinit other places.

^t As the children of the true Church are those, who haue bene fostered vpon the word of life, and shall ever retaine the same, so they

they that without recouerie, ar poysoned with heriticall doctrine, are here called the children of these heretikes that haue teached them.

^u Here doth our Sauour expresse note, how sweete a yoke his yoke is, as Matth. 11. 30. and how to adde vnto the pure & naked word of God, is so burthenous, that he himselfe will adde no farther traditions therunto, til this latter comming. Seing Christ the wil adde no more than his simple word, by what authoritie doe men, vnder pretext of Catholikes & Christians, adde to the Christian religion, infinite traditions and ceremonies of mens inuentions, against the which Christ speaketh both here, and in Mark. 7. and Luk, 11. and in other places.

^x Though *to gouerne all Nations with a Scepter of yron*, &c. bee a propertie onlie assigned to Christ in all the Scriptures, yet in his mercie, he so is in vs, & we in him, that therby we ar made heires and partakers with him in his kingdom & glory; & so consequetly also in this preheminance ouer the wicked nations. Of this vnion & communion promised to vs, read Ioh. 14. 20. & Ioh. 17. 21. and Mat. 19. 28. and 25. 34. Rom. 8. 17. & 1. Cor. 6. 3. Apoc. 3. 21. And therfore, in this text, to the same sentence immediately, ar subjoynd these words, *Euen as I receiued of my Father*: meaning, that hee giues vs power to raig over the wicked, as he hath receiued that power of his father, &c. And so I allow not this lection: *Euen as I receiued of my father, so will I giue him the morning starre*.

CHAP. III. THE ARGUMENT.

The former four Churches of Ephesus, Smyrna, Pergamus, & Thyatira, being in the former chapter admonished to perseuere in their wel doings, and amend their euil doings, our Saviour in this chapter, proceeds with the like admonition to the last thre Churches of Sardis, Philadelphia, and Laodicea.

The Text.

AND write vnto the Angell of the Church, which is at Sardis, these things saith hee, that

The paraphrasticall Exposition.

AND vnto the Pastour of the Church of Sardis write: These things saith the Lord Iesus, who hath the seuenfolde graces of his holie Spirit vnted in Godhead with him, and

and thereby holdeth the Pastors of your seve Churches vnder his protection. I knowe thy workes, *o sardis*, thou bearest the name, that thou liuest in mee by liuely faith: but contrarie, thou and thy faith are but dead.

2 Awake from thy slothfulnesse, and by godly exercises, strengthen and quicken vp againe, the small spark of faith, which as yet is in thee, but is in danger vtterlie to bee extinguished: for I haue no waies founde thy workes to be perfect before God.

3 Remember therefore, the doctrine that you receiued, and heard, and cleaue fast therunto, and repent thy sweruing therefrom: for if thou wilt not repent and be wakened from sin, I shall come as a^b theefe vnawares vpon thee, and shall spoile thee of all my benefites, and thou shalt not know the houre nor time when I come.

4 Neuertheles, I know ye haue a certaine in *Sardis* with you, knowne to me by name, which yet haue not defiled their bodies, and these shall walke with mee in the puritie and regeneration of the bodie, for I haue accepted them as worthie thereof.

5 He that overcommeth his temptations, shall be clothed with a pure and glorified bodie, and I will not blot out his name from among the liuing, but I will aduouch him by name, as mine own before God and his holie Angels.

6 Let him that hath judgment vnderstand what Christ, spirituallie appearing, speaketh vnto his Churches.

7 And vnto the Pastour of the Church of *Philadelphia* write: These things saith the Lord Iesus, who is holy and true in all his sayings, and hath the key of the spirituall

hath the seuen Spirites of God, and the seuen stars: I know thy workes for thou hast a name that thou liuest, but thou art dead.

2 Be awake, & strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, & thou shalt not knowe what houre I wil come vpon thee.

4 *Notwithstanding*, thou hast a few names yet in *Sardi*, which haue not defiled their garments: and they shall walke with me in white: for they are wor-
thie.

5 Hee that ouercommeth, shall be clothed in white aray, & I will not put his name out of the book of life, but I will confesse his name before my father, and before his Angels.

6 Let him that hath an eare, hear what the Spirit saith vnto the Churches.

7 And write vnto the Angell of the Church which is of *Philadelphia*, these things saith
he

he that is holy & true, which hath the key of *Dauid*, which openeth and no man shutteth, and shutteth and no man openeth.

8 I knowe thy workes: beholde, I haue set before thee an open dore and no man can shut it: for thou hast a litle strength, & hast kept my word, and hast not denied my name.

9 Behold, I wil make thee of the Synagogue of *Sathan*, which call themselves *Iewes* and are not, but do lie: behold, I say, I will make them, that they shall come and worship before thy feet, and shall knowe that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore, I will deliuer thee from the hour of temptation, which will come vpon all the worlde, to trye them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man tak thy crown.

12 Him that overcommeth, wil I make a pillar in the temple of my God, and hee shall go no more out: and I will write vpon him the name of my God, and the name of the citie

of *Dauid*, even his holy Temple and Church, to open vp the true doctrine thereof, which none thereafter shall be able to obscure: and to close vp the mysteries thereof, which none, but by him, shall be able againe to open vp.

8 I knowe, *o Church of Philadelphia*, thy good workes: Beholde, I haue made to thee an open accesse to the knowledge of mine Euangell, and none shall be able to close vp or hide the same from thee: for thou art stronge in a parte, and hast firmly kept mine holy worde, and hast neuer denied my name.

9 Beholde, I will make these pretended *Iewes*, who are indeede the Synagogue of *Sathan*, and are no true *Israelites*, but doe teach lies: Beholde, (I say) I shall make these that now would seduce and trouble thee, to come and fall downe penitent & at thy feete, yeelding reverence vnto thee, and worshippe vnto me, when as they shal know that I haue loued thee.

10 And because thou hast kept my precepts and holy word, with patience and constancie, therefore, I will deliver thee in the time of triall and persecution, which shall come shortly vpon the christians throughout all the world, whereby their constancie shall be tried, in all the quarters of the earth.

11 Behold, it shall not be long to my last comming, holde therefore, and stick fast, to that doctrine that thou hast receiued, least thy glorious reward, and triumphant crowne be giuen to another.

12 Him that here overcommeth his temptations, wil I promote hereafter to bear special rule, in that heauenlie Temple and king-
dome,

dome of God, and hee shall no more swerue from mee, nor wander astray, for I will intitle him by the name ^k of a godly man, and by the name and stile of the citizens of Gods heavenly kingdome and newe *Ierusalem*, euen of that glorious estate, that God from the highest heaven, shall vouchsafe to powre downe on his elect: and finallie, I will stile and name him by mine owne newe name, a true Christian.

13 Let him that hath judgement, vnderstande, what Christ, spirituallie appearing, speaketh to his Churches.

14 And vnto the Pastour of the Church of the *Laodiceans* write thou, These things saith ^h Veritie it selfe, even the Lord Iesus the most faithfull and true witnesse, the ^m originall, by whome all the creatures of God were created.

15 I know thy workes, *o* Church of *Laodicea*, that thou art neither simply ignorant, nor zealous and feruent according to thy knowledge, I would thou werest either colde by ^a ignorance, or feruent by knowledge.

16 But because thou art betwixt the luke warme, and neither a simple ignorant nor a feruent Christian: it must therefore come to passe, that I cast thee out from these whome I professe with my mouth to be mine.

17 For thou vauntest that thou art riche, and increased with worldly goods, and supposest that thou hast need of no other thing, but thou knowest not, howe in trueth thou hast but a wretched and miserable soule, and art poore and indigent of all heavenly treasure, and art blinded with worldly affections, and seest not the filthie nakednesse of thy sinnes.

of my God, *which is*, the newe *Ierusalem*, which commeth down out of heauen, from my God, and I *will* write vpon him my newe name.

13 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

14 And vnto the Angell of the Church of the *Laodiceans* write, These things saith Amen, the faithfull and true witnesse, the beginning of the creatures of God.

15 I know thy workes that thou art neither cold nor hote: I would thou werest colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it will come to passe, that I shall spew thee out of my mouth.

17 For thou saiest, I am rich and increased with goods, and haue need of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me golde tryed by the fire, that thou maist be made riche, & white rayment, that thou maist be clothed and that thy filthie nakednes do not appear: & annoint thine eyes with eye-salue, that thou maist see.

19 As many as I loue, I rebuke and chasten: be zealous therefore, and amend.

20 Beholde, I stande at the doore, & knock. If any man heare my voice, and open the doore, I wil come in vnto him, & will sup with him, and he with me.

21 To him that overcommeth, will I grant, to sit with me in my throne, even as I overcame, and sitte with my father in his throne.

22 Let him that hath an eare, heare what the Spirit saith to the Churches.

18 I counsell thee therefore, by thy prayers and daily supplications, to buy and purchase at my hand, the fine and ^o golden treasures of spirituall graces, that you may bee made rich in heauen, & that you purchase to be clad with the ^p merit, & innocencie of my passion, that being clothed therewith, the filth of thy sinnes be never discovered: adjoyne also to thy dull senses my ^r cleare doctrine, that you may see the way of life.

19 As many as I loue, I doe rebuke and chasten them, be yee therefore feruent and zealous, and amend your former life.

20 Beholde, I stand euer readie knocking at the doore of your conscience: who so yeeldeth vnto mine admonitions, and opens his heart and mind, by penitence and remorse, I will certainly dwell in him, and will communicate all things with him, and he with me.

21 To him that overcommeth his temptations, will I grant power to ^s sit with me in my kingdome, partaker of my glory, even as I overcame sin and death, and do sit with my father in his kingdome and glory.

22 Let him that hath judgment vnderstand what Christ, spiritually appearing, speaketh vnto his Churches.

Notes, Reasons, and Amplifications.

* Herby is to be noted, in what estate & danger of death stand all hypocrites, and these that in name only are called christians, whereas God contrarilie, craueth of vs, that so farre as wee may, we euer aspire to perfection in effect, and not in name.

^b Of this metaphore and comparison of Christ his suddaine comming, as the comming of a theef, read his own words, *Mat. 24.43. Luk. 12.39. & 1. Thes. 5.2. & 2. Pet. 3.10. & Apoc. 16.15.* thereby exhorting vs to continuall watching and attentiuenes.

* This

^c This is a comfortable spur to moue vs publiklie, boldlie, & with constancie to the death, to professe and confesse the name of so worthie a Lord: seeing hee, before God and his Angels, doeth not spare by name to confesse vs, although we be most vnworthie creatures. Where, note the vnseperable communion betwixte Christ and vs, he doth here confesse our name: and vers. 12. hee writes on vs his name: read ^k following.

^d Hereby plainly doth it appeare, that the Prophecie of *Esay*, 22. 20. of *Eliakim*, hath both a literal and spiritual meaning: A literal, whereby it is prophecied, that *Eliakim* the sonne of *Hilkia*, should beare the charge ouer the house of *Dauid*, as was perfourmed 4. *Reg.* 18. 18. A spirituall meaning, prophecied and meant of Christ the true *Eliakim*, that is to say, the God of the resurrection, or God that rose againe (*ex Hierom. de interpretatione nominum*) who descended of *Eliakim*, *Luk.* 3. 31. Whose father *Hilkia* is here in *Luke*, called *Melcha*. Els were there two seuerall *Eliakims* descended of *Dauid*. In this sence, Christ the true *Eliakim* is spirituallie prophecied of in *Esay*, & here expounded in this text, to beare the keies of the house of *Dauid*, &c. meaning, that hee beares the spirituall gouernement and censure of his Church, to open and close, &c. as is before said in the paraphrase.

^e This litle strength or strongnesse in a part, being appearinglie no gret strength, that God had giuen them for their talent: is neuertheles greatly commended of God, because they haue gained therewith, and neither haue lost it, nor the profite and gain thereof, but haue put it to profitable vses, according to the parable, *Matth.* 25. And therefore, most of all the seuen Churches, this Church is alwaies commended of God, and in nothing reprov'd

^f These appearinglie were some counterfeit Christians, and alledged Iewes, mentioned before, cap. 2. 2. 9. who purposed with their heresies to haue seduced these Churches from the truth.

^g This is a reuerence to be done by them to the Church of *Philadelphia*, and an adoration and worshiping, made at their feet of *Philadelphia*, not to them by way of idolatrie, but to God: & therefore, is it subjoynd in the text, *and they shall knowe that I haue loued thee*: meaning, that they vnderstanding that I loue thee, shal therefore reuerence thee, and worship me at your feet, that I may also loue them: Otherwise, it wer'd idolatrie, and not onlie would not be

be caused by God, but also would be forbidden by him, and by his Angels, as is done *Reuel.* 19. 10. and *Reuel.* 22. 8. 9.

^h This was (appearingly) that great and vniuersall persecution, during the last ten yeares of *Traianus* raigne, mentioned before, *Apoc.* 2. 10. and note ^h thereof.

ⁱ No rites, ceremonies, traditions of men, nor other burthen, then, but my simple word & sweet yoke, as before (cap. 2. 24. 25. and note ^a thereof) is said at length.

^k This is an vnremouable mark, a perpetual title, and constât profession, whereby euen to the death we ar marked, named, and stiled by the name of God, godlie men, & by the name of his true Church, true professors: yea, & finallie, by that name that our Sauiour (who was before al æternitie) had but newlie receiued, when he was called Iesus, or Sauiour, & the onlie Christ: we are therefore (after his name) called Christians, and made participant of that salvation signified by that new name *Iesus*, in the newe Testament of his blood.

^l *Amen* most commôlie is taken for confirmation of a true and certain thing, but likewise it signifieth truth & veritie it selfe, and in that sence it is here takē, & is put as an epithet & stile of Christ, who is the fountain of all trueth, and trueth it selfe, as hee testifieth, *Ioh.* 14. 6. *I am the way, the truth, and the life*: and this stile of *Amen*, or truth, is set before, being purposed in the following text to shew immediately of his faithfull and true testimony & witnessing.

^m Hereof read *Coloss.* 1. 15. 16. 17. where ye shall find, that God by Christ created al things visible & invisible, and that Christ was before all things, euen before all æternitie, and therefore, is here called the beginning and originall of all the creatures of God.

ⁿ Of men colde in true religion, or yet, exceeding hot and feruent in a wrong religion before their calling, there are infinite exâples, that God hath made thē after their calling notable instruments in his Church, and zealous professors: But how dangerous the estate of these luke warm people is, who, after their calling, ar neither hot nor colde, but knowing the truth, do notwithstanding liue in a careless mediocrity & ydle securitie, Christ testifieth, *Luke* 12. 37. *Matth.* 11. 20. Also of the terrible daunger of these, read *Heb.* 10. 26.

^o Gods word, wisdom and doctrine, is compared and preferred to gold or silver, fined in the furnace: read Prou. 8. 10. 11. and Psal. 12. 7. So, by this gold so fined, is meant the spirituall riches and treasure of these and all other godlie benefites.

^r These white garments, are not onelie our mortified flesh, and regenerate bodies, but even vnder the termes of garments *Synecdochicē* expressed, is meant that vniuersal puritie, both of bodie and soule, that we obtaine, being washed by the innocent blood of Christ Iesus, as is proved by these, who (Apoc. 7) had long white robes, who (ibid. vers. 13. and 14.) are said to haue washed their robes, and made the same white in the blood of the Lamb Christ Iesus: and we knowe by the Christian trueth, that not particularly our robes, yea, not our flesh onelie, but vniuersallie, both in bodie and soule, we are washed in that blood, and obtaine full remission of all our sinnes.

⁹ Nakednes of it self is no villany, as before the fall, *Adam* had no shame, but a sinful nakednes is indeed vile and shameful, which as God corporallie hid to *Adam* with garments of skins after his fall: (Gen. 3. 21) So Christ spiritualie hid the same, by his white garments of innocencie in his death & passion, whereby our offences are remitted, hid, and washed cleane away.

^r This fight and eie-salue is spiritually taken (as in Christs parable, Mat. 7. 3. 4. 5. and many others places) for the judgment and foresight of the mind, and helps thereof, such as studie, diligence, and exercise, which leads vs the right way of saluation: and can therefore, no waies be literallie imputed to the corporal fight.

^r Here is a comparison, whereof we vile creatures, are not wor-
thie; to him bee glory, that glorifieth the vnworthie. Then as I (saith Christ) haue obtained victory ouer al temptations, & therefore, raigne with my Father: so shal ye also (if ye obtain victorie ouer your temptations) raigne with me æternallie. The cause hereof, is because we are vnited in him, and he in vs, as the Father is in him, and he in the Father: read chap. 2. 26. and note^x thereof.

And here endeth the first part of this booke, concerning the particular admonitions to the seven Churches: Now followeth the general Discourse to the worldes end.

CHAP. III. THE ARGUMENT.

This vision the Spirit of God doeth premit, and set before the whole prophetic and historie following, as a most necessarie thing, to know the true throne of God, and his word here in this world, & these authentike bookes and Scriptures, which teach the same here set out in this chapter, before hee proceeds to declare the tyrannie, that the Antichrist and his prophane Princes, are to vse against that holie word and constant professors thereof, to the end of the world.

The Text.

After this I looked, & behold, a doore was open in heauen, and the first voice which I heard was as it were of a trumpet talking with mee, saying, come vp hither and I will shewe thee things which must be done hereafter.

^a And immediately, I was rauished in the spirit, & behold, a throne was set in heauen, and one sate vpon the throne.

³ And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine, & there was a rainbow round

The paraphrastical Exposition.

After this I beheld, and lo, the door of a heauēly knowledge was opened vnto me, and ^a first, I was called, as by the mightie and fearfull trumpet of Gods Spirit, to arise from earthlie cares & affections, to high & heauenlie contemplations, that I might see these things, that hereafter should come to passe.

² Then was I immediatlie rauished in spirit, and did behold and contemplate the heauenly throne & temple of God, set here among his faithfull, and in that throne, God by his word erected in honour, and set in authority.

³ And this majestic of God (though in him selfe he bee pure, bright and shining) yet in our dull apprehension it seemeth darke, and mixed with mysteries, as the Iasper stone is mixed with vaines and spotted, which our eies can not pierce: neuerthelesse, that weake apprehension is euer increasing, flourishing, and continuing greene, as the Iasper, holding fresh and recent, the memorie euer of Christs blood and passion, represented by the bloodie and fleshie hew of the Sardine, and this inferiour throne of Gods majestic, is circled so about with the

covenant of his^e protection, as a rainbowe, that whosoever shall approach to his Majestie, are vnder the wings of his protection, for this couenant of protection, proceedeth from the throne and majestie of God, as the *Smaragdus* hath his beginning and growing from the *Iaspis*.

4 And round about, and on every side is this majestie of Gods trueth and true religion, compassed, adorned, and set out by the honourable thrones and authorities of the^d twentie foure authentike books of the olde Testament, as wise Senators, sitting and consulting in Gods cause, clothed all in puritie, for that in them is founde no lie, and crowned with victory, for conquering and enlarging Gods kingdome.

5 Forth of this throne & majestie of Gods trueth, and against the contemners thereof, proceedeth forth shewings of tempestuous troubles, threatnings of warres, and finallie, the thundering out of all maner of plagues, in Gods justice; before this throne and majestie of God, brightly shineth the^e seven speciall graces of Gods onlie spirite, communicated to all the faithfull.

6 Before the eies of his Majestie, the raging seas and stormes of this world, are made fixed & stable as glasse, that his elect (though perhaps they slide,) yet they shall not be drowned therein: yea, these drumly seas of worldly tyrantes are made cleare as Christall, and the secrets of their hearts disclosed. This holy throne of Gods trueth is adorned within & without, with the perfect testimony of his^f four Euangelists, repleat with the eies of discretion, espying before the the prophecies of the *Messias* to be fulfilled in Christ, &

about the throne in sight like to an *Smaragdus*.

4 And round about the throne were four and twentie seats, and vpon the seates, I sawe foure and twentie *ELders* sitting, clothed in white raiment, & had on their heads crowns of golde.

5 And out of the throne proceeded lightnings, and thunders, rings, and voices, and there were seven lamps of fyre, burning before the throne, which are the seven *Spirites* of God.

6 And before the throne ther^e was a sea of glas, like vnto crystal and in the mids of the throne, & round about the throne were four

beastes full of eies before and behind.

7 And the first beast was like a lyon, & the second beast like a calf & the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the four beasts had each of them six winges about him, and they were full of eies within, & they ceased not day nor night, saying, Holy, holy, holy, Lord God almightie, Which was, and which is, & which is to come.

9 And when those beasts gaue glory, and honour, and thanks to him that sat on the throne, which lieth for ever and euer.

10 The four & twenty Elders fell down before him that sat on the throne, and worshipped him, that lieth for evermore, & cast their crownes before the throne saying.

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy willesake they are, & have bene created.

espying after them, that this our *Messias* should raigne for ever.

7 The first Evangelist *Mark* begins his first face or leafe, at the voice, crying like a roaring Lyon in the Wildernes, *Prepare the way of the Lord, &c.* The second Evangelist *Luke*, begins his first face or leafe, at *Zachariab*, his offering incense (as it were a bullocke) at the Altar, &c. The third Evangelist *Mathew* hath his first face or leafe, of the genealogie of Christ, as hee is man. The fourth Evangelist *John*, begins his first face or leafe, at the high and diuine essence of Christs Godheade, flying so high in his stile, that hee is compared to an Eagle.

8 These foure, as with sixe winges, betokening threefold haste and expedition, proceed swiftly in their function, opening the historie of Christ, and making the same patent to the eies of the whole world: so that day nor night, these neuer stay from vttering Gods praise, saying, *Holie, holie, holie, Lord God almightie, which was, which is, & which is to come.*

9 And as these Euangels and their professors doe vtter this glory, honour, & thanks to God, that lieth for euer, for that hee redeemed vs in Christ,

10 The foure and twentie bookes of the old Testament, by the true professors thereof, kneele down in Gods presence, and worshippe him that lieth for euer and ever, acknowledging him to be the authour of their triumphat victory, & glorious crowns saying,

11. Thou onely, O Lord, art worthie to receiue glory, honour, & power of all thy creatures, for that thou hast created all things, & as at thy pleasure & will they subsist, and to extol in presse thy glory, they have bene created.

CHAP. V. THE ARGUMENT.

As God neuer left his Church destitute of Prophets and prophecies, to comfort and forewarne them against al troubles: So here is described howe Christ his Church, and throne of his trueth and true religion, hath this booke of prophecie adioyned: Wherein is set out, what great grief and dolour it were to the Elect, if they lacked this foresight of the good successe, & prosperous end of their miseries: for the which cause, Christ here hath revealed this booke of prophecie to his Elect Church: like as one the other part, his whole Saintes and elect congregation, doth render him praise and thanks there fore for ever.

The paraphrastical Exposition.

AND I considered, that onelie in the mercifull hand of the Almighty, that sitteth in the throne of his trueth, standeth the reuelation of all thinges done hitherto, or that shall occure and come to passe hereafter, and that these mysteries were hid and closed from the world, as if they were seuen foldly sealed.

2 And I perceined, that although the most mightie Angels of heauen were inquisitiue, and should openlie proclaime, who were worthie to open these sealed mysteries, and to make the same patent;

3 They should find noe creature in heauen, earth, or vnder the earth, worthy or able to open the same, or to foresee them:

4 For the which cause, I (for the whole elect) greatlie mourned and lamented, that none was founde worthie to open these Evangelical mysteries of our redemption, and Christian historie following therevpon.

5 Till by on of the twentie foure bookes of the old Testament, euen by *Genesis* (chap.

The Text.

AND I saw in the right hande of him that satte vpon the throne, a booke written within, and on the backside, sealed with seuen scales.

2 And I sawe a strong Angel, which preched with a loud voice, who is worthie to open the booke, and to loose the seals thereof.

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to look thereon.

4 Then I wept much, because no man was found worthy to open and to read the Booke, neither to looke thereon.

5 And one of the Elders said to me, wepe not

not: behold, the Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the book, and to loose the seuen scales thereof.

6 Then I beheld, and loe, in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood a Lamb, as though he had bene killed, which had seuen horns, and seven eyes, which are the seuen spirits of God, sent into all the world.

7 And hee came and tooke the booke out of the right hand of him, that satte vpon the throne.

8 And when he had taken the book, the foure beasts, and the foure and twentie Elders, fell down before the Lamb hauing everye one harps and golden vials full of odours, which are the prayers of the Saintes.

9 And they sung a new song saying, Thou art worthie to take the Booke, & to open the scales thereof, because thou wast killed, & hast

49. 8. 9. 10.) wee receiued first this comfort, that out of the tribe of *Iuda* (which was the root and stocke, whereof *Dauid* and Christ sprang) should arise a victorious Lyon ouer all his enemies, who should be our true *Shiloh* and *Messias*, in whom all nations should be blessed, and shuld be the ladder (*Gen. 28. 12.*) by which we should attain to heauen, and all heavenly mysteries: so that no secretes, although they were seuenfoldly sealed, could be latent or hid from him.

6 And behold, among these of Gods true Temple and holy religion, euen his foure Evangelists, & true professors of the foure and twentie bookes of the olde Testament, this came to passe, and was perfourmed in Iesus Christ our Lambe, who was sacrificed for vs, and seeming vtterly dead, did rise again, and liueth eternallie, in seuenfolde power and providence of that only spirit of God, which is dispersed seuerallie amongst the Elect throughout the whole world.

7 For hee is nowe come fleshly into this world, and hath receiued at the hands of his Father, perfect knowledge and revelation of the whole mysteries of our redemption, and historie following thereupon.

8 Which as that immaculate Lamb receiued, & began to open and preach: his whole elect of the old & new Testaments, prostrate themselves before his maiestie, and rejoicing as with timbrels, do offer vp their vials full of the heavenly smell of their holy praiers.

9 Singing gladly the joyfull song of our newe redemption in his bloode, confessing this their Lord, to be only worthy to receiue the doctrine of our redemption, and to open vp the mysteries, and whole historie following

ing therupon, for that euen he it is, that hath died for vs, & hath redeemed vs in his blood, and hath reconciled vs to God, and of al the tribes, tongues, kindreds, and nations, hee hath gathered vs together.

10 And made vs Kings & Priests, to God, and euen with him shall we raigne, while wee are yet in thisst earth.

11 And I considered the joyful voice also, of infinit of Gods holie Angels, that stande awaiting on the throne of Gods trueth, and in defence of his holie religion, and doctrine of the new and old Testaments, euen thousand thousands beheld I.

12 Professing openlie, that immaculate Lambe, that was crucified, to be worthie to receiue power, and riches, wisdom, and strength, with honour, glorie, and praise.

13 And al the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, euen al that are in the, vnderstood I to yeeld, euerie one in his own kind, the like praise, honour, glorie, & power vnto that Almighty, that sits in the throne of his trueth, and vnto this his immaculate Lambe for euermore.

14 And as the foure Evangelists yeelded thereto their testimonie, the 24. books of the olde Testament, euen all the true professors thereof (vnderstanding their prophecies and expectation of the *Messias* nowe compleat) do prostrate themselues, and doe worshipping him therefore, that liueth for ever and ever.

redeemed vs to God by thy blood out of euery kindred, and tongue, & people, and nation.

10 And hast made vs vnto our God, Kings, & Priestes, and wee shall reigne on the earth.

11 Then I beheld, & I hard the voice of many Angels round about the throne, & about the beasts, and the Elders, and there were thousand thousands.

12 Saying with a loud voice, Worthie is the Lambe, that was killed to receiue power, & riches, and wisdom, & strength, and honor, & glory, and praise.

13 And all the creatures which are in heauen, & on the earth, & vnder the earth, and in the sea, & al that are in them, heard I, saying, Praise, & honor, & glory, and power be vnto him, that sitteth vpon the throne, & vnto the Lamb for euermore.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

Notes, reasons, and amplifications.

* That by a book is meaned Prophecies, Revelations, and admonitions, consider by the tenth Chapter hereof, and *Ezech. 3. 1*

But

But in that it was writen without and within, it signifieth, that it contained patent histories of things in *S. Johns* daies, and secrete prophecies of things to come after his daies, among the Christians, as euidentlie appeareth, *Reuel. 1. 19.* and note thereof: the like ye shall finde in *Ezech. 2. 10.*

* That each of these scales doth containe seuen yeares, is proved by our 9. proposition: but why, and in what respects they are called seals, appeareth to be these causes: First, because (as proposition 9. is said) they are a part of *Daniels* weekes, which indeed, are mysticall and sealed weekes, as saith the Angell (*Dan. 12. 9.*) *These words are closed and sealed.* Therefore, iustlie may both these weekes and these Scales be called sealed weekes, or weekelie scales. Secondlie, because in the time of these Scales, containing the space of 42. yeares, the whole scales of our salvation were sufficientlie opened by the doctrine of Christ and his Apostles, preached in that time (as *Paule* testifieth *Rom. 10. 18*) throughout al the world: & in that space the Iewes, & other enemies wer brought to confusion. Thirdly, this space of these 42. years, is iustly termed by seals, because that short space, in cōparison of the rest of the years vntil the latter day, which are cōtained in this booke, is as the time of the opening of the seals of letters; in respect of the longer time in reading the same. Fourthly, as seals must first be opened, ere the letter be read, so these accidents of these 42. first yeares, being first in time, must first be performed before the rest follow.

* Although this be *Genesis*, in the which this cōfortable promise of the *Messias* is first made to vs, yet all the rest of the 24. Ancients do also prophecie & forewarn the same, which moueth *John* here not to say, only on Elder, but, one of the Elders, as if he wold say, the first of the: & afterward, he repeats the same, for all the rest of the Elders, in the 8. & 9. verses: where they say al in one voice, *Thou art worthy to take the booke, & open the seals therof, &c.* In which saying of this Elderye shall not sturre, although ye find not these words mentioned word by word in *Genesis*, for Christ & his Apostles cite not their testimonies of the old Testament alwaies word by word as ye shall find more ample in the note 8 *Apoc. 7.*

* Among the prophets, commonlie horns are taken for Kings, Kingdomes, and powers, as in *Daniel. 8.* and *Psalm. 74. 4. 5.* And eyes are taken for wisdom, providence, and foresight, as in *Esay*

Esay. 35. 5. and Mat. 7. meaning hereby the princelie powers and wise foresight, that is in Gods holie Spirit: but of their number of seuen, read^e in the former chapter.

* That this song is the song of our newe redemption, is proued by the words following, to wit: *And thou hast redeemed vs, &c.*

† That this, for this text and other causes, is a vision of Gods throne, not in heauē but on earth, is proued by our 17. proposition

CHAP. VI. THE ARGUMENT

In these two former chapters, being described howe God adorne the throne of his truth and true religion, both with the present doctrine of saluation, & with the propheticall admonitions of al things needfull to bee foreknowne The first being taught by the 24. Elders, and foure beasts, and other books and lamps of the new Testament: This booke of prophecies was adioyned in the second place, wherof the first part historicall, now in this chapter, begins at Christs baptisme, Anno Christi 29. & contineweth from thence 42. 00. yeares, euen to the destruction of Ierusalem, in the yeare of Iubilee in Anno Christi 71. under the termes of seuen Seales, wherof the historie of sixe seales is orderlie set downe in this chapter: The rest, to wit, how from the seuenth seale, in the yeare of Christ 71. continues the seuen Trumpets or vials, to the yeare of Christ 1541. and how from thence to the latter day, continew the seuen thunders, in the chapters hereafter following shall be declared. Now first of the seuen Seals.

Historicall application. Yeares of Christ. Paraphrase.

First Christ in his compleat age of 29. yeares is baptized, beginnes to open and preach the Gospell: In these seuen years *Matthew* writes his Hebrue Evangel, and publisheth it.

29
Sab.
both
year
The week of

Therafter I saw when Christe opened the sealed doctrine of our redemption, in this first sealed week. One of the four Evangelists in the mightie style of Gods thundring

The Text.

After, I beheld when the Lambe had opened one of the seals, and I heard one of the foure beastes say, as it were the noice of Thunder, Come and see.

2 There

Spirite set out the same, willing vs to approach & consider it

2 Therefore, I behelde, and loe, ther ~~was~~ a white horse, & he that sat on him, had a bowe, and a crowne was giuen vnto him, & hee went forth conquering, that hee might overcome.

3 And when hee had opened the second seale, I heard the second beaste say, Come and see.

4 And there went out another horse, that ~~was~~ red, and power was giuen to him that sat thereon, to take peace from the earth, and that they shoulde kill one another, &

2 And as wee beheld and considered that Evangel, lo, the pure and holy teachers and Apostles, speedily went forth, ouer all the worlde, bearing with them Gods word, shoting the arrowes of zeale to pierce all godlie hearts: & this word of God was crowned with victory, for it passed ouer all the world, ouercoming and conquering.

3 And as Christ by his Apostles, opened the doctrine of our redemption, in the second sealed week, the second Euangelist spak out his gospel, that al mē might come and see it.

4 And that time proceeded a tyrannous & bloody Magistrate, sitting in the seat of tyrannie, to whom power was giuen to persecut Gods Saints on earth, and to deprive them of

the first Seale 36 A Sabbath or year of rest. The week of the second

2 Christ & his Disciples passe ouer al the world, bearing the testimony of the gospel, and true word of God; which by Christes doctrine, miracles, death, and glorious victorie ouer death, so touched and moued the harts of all the faithful, that sodainlie it spread, encreased, and triumphantly it got victory ouer all the world.

3 Nowe after this first seede of the Euangel once sown, be- ginneth persecution, about the six and thirtieth yeare of Christe. Within these second seuen yeares, *Marke* writeth the seconde Euangel, in com- forte of the afflicted Church.

4 And Saint *Steuē* suffered martyrdom for Christes sake, and *Iames* the brother of *Iohn*, likewise was be- headed (A. & chap. 7. and chap 12.) for euen then, and from thence forth, the *Romane* magistrates, and Synagogue of the Iewes ne

uer

uer stinted from persecuting and putting to death by fire and sword, all true Christians.

5 Notwithstanding this persecution, the Euangell ever more and more, is opened, & increased, so that within these third seven years beginning in the yeare of Christ, 43. *Luke* also wrote the third Evāgel & published it. At this time there fel a greate famine vniverfallie.

6 Wherof *Agabus* prophesied, & foretold to the Evangelists & Disciples, & whol Church (Act. 11) and they contributed among them, & gaue succor to their poor brethren: in this dearth, the bushell of wheat was sold for five accustomed prices, & the bushell of barley for three: Of this dearth, sheweth *Suetonius* and *Dion*, and other: but of the skarsity of other victualles we read not.

7 Then, after the 50. yeare of Christ, in this fourth seven yeares, *S. Iohn* wrote the fourth

Seale

43 A
fab.
ba-
oth

The

weeke

of

the

third

Seale.

50 A
fab.
ba-
oth

peace, by causing all men to kill the, abusing so the sword of justice, that God had giuen them.

5 And while as the third sealed weeke (after Christ began to open his doctrine,) came, the 4^d third Evāgelist wrote forth his Evāgel, that all men might come & see the same: the beholde, there came a deadly plague of famine, and therewith such skarsity, that victuals were weighed by weight.

6 So that it was forespoken of, and came to passe, among the midds of the Evangelistes and Disciples of the primitive Church, that the mesure of wheat was sold for no lesse than five ordinarie prices, and the measure of Barley for three ordinarie prices, but there was no skarsitie of wine nor oyle.

7 And when the fourth sealed weeke

there was giuen vnto him a great sword.

5 And when he had opened the third seall, I hard the third beaste say, Come and see. Then I behelde, and loe, a black horse, & hee that sat on him, had ballances in his hand.

6 And I heard a voice in the middes of the foure beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and oyle and wine, hurt thou not.

7 And when hee had opened the

the fourth seale, I hard the voice of the fourth beaste say, Come and see.

8 And I looked & behold a pale horse, & his name that sat on him was Death, and Hell followed after him, and power was giue vnto them ouer the fourth parte of the earth, to kill with the sword, and with hunger and with death, & with the beasts of the earth.

9 And when he had opened the fift seal, I saw vnder the altar the soules of them, that were killed for the worde of God, and for the testimony which they maintained.

10 And they cried with a loud voice, saying, How long, Lord, holie and true, dost thou not judge, and avenge our blood

(after Christ first opened his doctrine) came: the fourth Evangelist shewed forth his Evāgel, that al me might come and see it.

8 And behold, at that time came in heresies among the people, bringing therewith the death of the soule, and procuring hel and æternal damnation: and through that quarter of the earth, wher these heresies rained, God gaue the ouer to the sword, to famine, to death, and to the tyrants of the world.

9 And when the fift sealed weeke (after Christ first opened his word) came, then (some newe tyrāt being risen) there appeared prostrate before the 1st justice seat of God, the souls of them that had bin martyred for the worde of God, and for the testimonie of Christ Iesus, which they did beare.

10 Crying vehemētly to God, holy and

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Euangel, and published it, beginning at the description of Christs Diuinitie.

8 Expresse against certaine Heretiks, for there arose many in those daies, as *Cerintus*, *Nicolaus*, and *Ebion*, and (in the Acts Chap. 13. and chap. 15.) *Elymas* the sorcerer, and certaine Pharisaicall heretikes, and others, procuring GOD his plagues, against *Iudea*, and other partes of *Asia*, where they resorted.

9 Then in the fift seven yeares, euen the yeare of Christ 57 arose the tyrant *Nero*, on whome, and on whose bloodie seate, and successours, the blood of Saint *Steen* and Saint *James*, martyred by his predecessours, and other Saintes, martyred by himselfe.

10 Cried vp to the heauens to God, to reuenge their blood, vpon these tyrant Emperors of this bloody Empire

Empire, but as God is ever holy and just.

11 So within a short space after this, euen whē *Peter* and *Paul*, & others of gods seruāts had likewise suffered martyrdom vnder the same tyrant *Nero*, then poured out G O D his greate vengeance on him, his seate, familie, and successours, as followeth.

12 To wit, after the yeare of Christ, 64. euen in the sixt seuen yeares, a great change and defection came in alestates of the *Roman* Empire: for, now *Nero* raised great persecutions against the true spirituall professors, to haue vtterlie darkened and extinguished the light of the gospel, as also, hee became a vile incestuous tyrant and paricide, a polluter of his whole Empire, and estates thereof, with blood and tyrannie,

13 Namely, of Gods Saints, *Peter* and *Paule* & other martyrs, throwen downe without mercie.

true, to judge and revēge their blood, on these that had shead the same vpon the earth.

11 These hath God clothed with his innocencie, and willet them to abide a litle while, vntill the number of their brethren and fellow seruants that must likewise shortly be martyred for the Evāgel were also fulfilled.

12 And when the sixt sealed week (after Christ first opened his word) came, then is the gret empire of the earth shaken, & the Spirituallie and bright light of the Gospell, darkened with persecution^h & secular princes and Magistrates nowe are become bloody butchers.

13 And Gods ministers are yet throwen downe as shaken fruite.

14 And God his Church lurketh, as a closed letter: wherefore, euen now God

on them that dwell on the earth.

11 And long white robes wer given vnto euerie one, & it was said vnto them, that they should rest for a litle seson, vntill their fellow seruants, and their brethren that shuld be killed, euen as they were, were fulfilled.

12 And, I beheld when he had opened the sixt seal, & loe, there was a gret earthquake, and the sun was as black as sackcloth of haire, and the Moone was like blood.

13 And the starres of heuē fel vnto the earth as a fig tree casteth her greene figs, when it is shaken of a mightie winde.

14 And heven departed away, as a scrolle, whē it is rolled, and every mountain

and yle wer moued out of their places.

15 And the Kings of the earth and the greate men, and the rich men, & the chief captaines, and the mightie men, and euerie bond-man, and euerie free man, hid themselves in dennes, and among the rocks of the mountaines.

16 And saide to the montains and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the gret day of his wrath is come, & who can stand?

stirred vp gret kingdomes of k maine landes, and llandes to revolt from the obedience of that Empire.

15 And the kings that wer vnder that great Empire of the earth, with the princes, Tribunes, and members thereof, small and great, free and bond, hid and absented theselues, among obscure people from their Emperours presence, and fled vnder the protection of newe heads-men, & barbarous nations,

16 Craving these Barbares to raigne ouer them, and to couer the from the horrible tyrannie of these Emperours, who represētē the face of Gods wrath & of Christ Iesus.

17 For the great day of their wrath, and time of revenge is come, and none is able to withstande the same.

14 So that the true Church of God is forced to lurk in secret; for revēge wherof, & of the blood of other martyrs shead by other Emperours before God: moueth the kingdomes of *France*, *Spaine*, and *Yle Britaine*, to revolt from this tyrant.

15 And these kingdoms with the Princes, Tribunes, Consuls, Senators & people of *Rome*, fled from his tyrāny, & left him & al his race of the *Cesars* blood.

16 And chosed *Galba*, a stranger, to be their Emperour, against *Nero*, whereuppon *Nero* (after hee had burned his town of *Rome*, murdered his Senators, mother, & chiefe kinsmen) horrible flaieth himselfe.

17 that same yeare the Emperours *Galba*, *Otho*, and *Vitellius*, cruelly murther ech other with many thousande Romanes, in signe and token of Gods angrie face & vnresistable vengeance.

Notes, reasons, and amplifications.

^a That this beast is *Matthew*, the order of time prooueth, for that in that time, he wrote the first Euangel in Hebrue: & therefore, is *Matthew* (vnder the term of a mans face) first in order by *Ezechiel* (as is said in our 19. proposition) and though he be third in *Iohns* former vision (Ap. 4.) for that his Greek Euangel was third in order, yet here must the account be made by his first Ebrue Evāgel, because it was that work that first passed out vnto the Iewes, and Ebrew Church: and began that Christian victorie, wherof the text here speaketh. The rest read in the said 19. proposition.

^b That by this rider on the white horse, is meant the worde & testimonie of God, which his seruantes doe beare and professe, is evident by the 19. chapter hereof.

^c That this red hewe meaneth bloodshed, read *Esay* 63. 1. & how persecution must follow Christs doctrine, read *Matth.* 10. 34.

^d This third beast agrees to be *Luke* two waies, both for that he wrot his Euangel that time, as also, for that he writes that historie in his book of the Acts, chap. 11. ver. 28. 29. 30.

^e This must needs be false doctrine and heresies, which (beside temporal punishments) procured both death and hell.

^f That these beasts be earthly kings and tyrantes, read *Ezech.* 34. and *Dan.* 7. and *Dan.* 8.

^g It wer vnproper here, and chap. 8. 5. and chap. 9. 13. & chap. 14. 18. to intetprete this altar to be Christ, seeing Christ was the Sacrifice, that was offered vpon the altar of Gods justice, for full satisfaction of his wrath. Therefore, as the Arke and couerture thereof, doth represent Gods mercie seat, *Exod.* 25. So must the altar represent his justice seat, for that the altar was the place of fire and blood-shed.

^h This is a metaphore taken from them, that by the rash furie and ouerthrow of their enemies, haue beene ouertrode, and their garmentes pudled and defiled, and afterward knowne guiltles, are restored to cleane garments, betokening their innocepcie: reade therevpon, *Apoc.* 7. 14.

ⁱ The Sun for the most part, is taken for the spiritual estate, be it pure or corrupt: as in *Esa.* 24. 23. & *Esa.* 30. 26. & here, & in diuers other places: And sometimes also, it is taken for those thinges, good

good or euill, that are adjoyned to the spirituall estate, as (*Apoc.* 12. 1.) for the light of the Euangell, and (as in *Mark.* 4. 6. 17.) for persecution: whereof read the note ⁱ in the seuenth Chapter following. As touching the Moone, she is somtime taken for the changeable world, as *Apoc.* 12. 1. but ofttest for the seculare estate thereof, as here, and in *Esay*, in the verses aforesaid: and that both because of the great mutabilitie of that estate, as also, because all seculare lawes and civill ordinances, are borrowed from the spirituall lawe of God, and ministred to the people, as the Moone borroweth her light from the Sun, & reflexeth the same to the earth.

ⁱ That Starres betoken Gods Ministers, reade *Dan.* 12. 3. and *Apoc.* 1. and notes ^q and ^r thereof. And that heauen betokeneth Gods Church here on earth, consider by *Apoc.* 19. conferred with the premisses.

^k Mountaines, to meane kingdomes and kinges, is evident by *Esay*, chap. 2. where he expresseth the kingdome of Christ, to become erected aboue all kingdomes, by tearme of *Mountains*. Farther, the kingdomes of the *Chaldeans* & *Idumeans* are called mountaines, *Iere.* 51. 25. and *Ezech.* 35. 3.

CHAP. VII. THE ARGUMENT.

God hauing in the fift seale aboue written, promised the revenge of his Martyres blood, and in the sixt seale begun the same vpon the *Romane* Emperours, consenters thereunto: and being of purpose to doe the like against the Iewes, that were executers thereof: Here in this chapter he setteth out, howe before that destruction of the Iewes, in this next plague, and also before the whole plagues, that are to come, both on Iew and Gentile, in the seven ages following, he will first of his tender care, reserue and marke his owne of euery tribe of *Israel*, so that these with infinite of the Christian Gentils shal reioice in that deliuery, & shal giue praise therfore to God.

The Text.

¹ And after that, I sawe four Angels stand on the foure corners of the earth, holding the foure

The paraphrastical Exposition.

¹ Afterward I considered, that on all the foure quarters of the earth, God had his holie ^a Angelles staying the Spi-

Spirites of his wrath, from blowing forth as yet their vengeance on maine lands, ylands, or people of the world,

2 And I perceiued Easterlie, ^b towarde *Ierusalem*, that Christ the great Angell, and day spring from on high, who hath the ^c seales and badges of saluation, did by the mightie voice of his worde, command these Angelles, who had power ouer the saide destroying Spirites of the earth, and Ilands thereof,

3 Saying, Let yee them not hurte the Landes, Ilandes, nor the people of the worlde, till wee haue sealed and put the mark of Gods protection ^d patently, vpon all his true seruants.

4 And I hearde the number of those that out of ^e all the tribes of *Israell*, Christ had sealed with the profession of his Euangell, and mark of his protection, to be an ^f hundred fourtie foure thousand.

5 To wit, of the Tribe of *Iuda* were marked ^f twelue thousand Christians. Of the Tribe of *Reuben*, wer marked twelue thousand Christians. Of the Tribe of *Gad*, were marked twelue thousand Christians.

6 Of the Tribe of *Asher*, were marked twelue thousand Christians. Of the tribe of *Neptbalim*, were marked twelue thousand Christians. Of the tribe of *Manasses*, were marked twelue thousand Christians.

7 Of the Tribe of *Simeon* were marked twelue thousand Christians. Of the Tribe of *Leui*, were marked twelue thousand Christians. Of the Tribe of *Ishachar*, were marked twelue thousand Christians. Of the tribe of *Zebulon*, were marked twelue thousand Christians.

windes of the earth, that the winds shuld not blow on the earth, neither on the sea, nether on any tre

2 And I sawe another Angel come vp from the East, which had the seale of the living God, and he cryed with a loude voice to the four angels to who power was giuen to hurt the earth and the sea, 3 Saying, hurt ye not the earth neither the sea, nether the trees, til we haue sealed the seruants of our God in their fore-heads.

4 And I heard the number of them, which were sealed, & there were sealed, an hundreth & foure and fourtie thousand of all the tribes of the Children of *Israell*.

5 Of the tribe of *Iuda* wer sealed twelue thousand. Of the tribe of *Reuben* were sealed twelue thousand. Of the tribe of *Gad* were sealed twelue thousand.

6 Of the tribe of *Asher* were sealed twelue thousand. Of the tribe of *Neptthali* were sealed twelue thousand. Of the tribe of *Manasses*, were sealed twelue thousand.

7 Of the tribe of *Simeon* were sealed twelue thousand. Of the tribe of *Leui* wer sealed twelue thousand. Of the tribe of *Ishachar* wer sealed twelue thousand. Of the tribe of *Zabulon* wer sealed 12, thousand.

8 Of

8 Of the tribe of *Ioseph* wer sealed twelue thousand. Of the tribe of *Benjamin* wer sealed twelue thousand.

9 After these things, I beheld, & lo a great multitude, which noe man could number, of al nations & kinreds, & people, & tongues, stood before the throne, & before the Lamb, clothed with long white robes and palmes in their hands.

10 And they cried with a loud voice, saying, Saluatio cometh of our God, that sitteth vpon the throne and of the Lamb.

11 And all the Angels stood round about the throne and about the Elders, & the four beasts, & they fel before the throne on their faces, and worshipped God.

12 Saying, Amen. Praise & glory, and wisdom, & thanks, and honour, and power, and might, be vnto our God, for evermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him Lord, thou knowest. And he said to me, these are they which came out of greate tribulation, and haue washed their long robes, & haue made their

8 Of the tribe of *Ioseph*, twelue thousand Christians: finally, of the tribe of *Benjamin*, were marked twelue thousand Christians.

9 Then of the Gentiles, I considered the Congregation to be out of number, euen of al kinreds, people, nations and tongues, who standing constant before this throne of Gods trueth, and in presence of Christ Iesus, clad with the white garments of innocencie of heart, and hauing the joyfull palmes of righteousness and vpright doing in their handes.

10 Publicly professed with their mouths, that al saluation commeth from God, that sits on the throne of his trueth, and from his Sonne Christ Iesus.

11 Like as all the whole Angels & heauenlie armie of God, that awaites about that throne of Gods trueth, in defence thereof, and of the holy doctrine of the twenty foure books of the old Testament, and foure Evangelistes, prostrated themselves before Gods throne, and worshipping him confirmed the same.

12 Yeelding praise and glory, wisdom and thanks, with honour, power, & might vnto our God for euermore, So be it.

13 And as *Esay* one of the 24. Elders, writing (Chap. 63. 1.) *Who is this that cometh from Edom in red garments, from Bozra, he is glorious in his apparell, &c.* I iudged also by him, to know what they were that were arrayed in these white robes.

14 So I found in him (vers. 9.) that these be Gods holy Israel, whom he hath brought out of trouble, and redeemed them, and (as Chap. 1. 18.) hath made them white as

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snowe, and clean as wol, though they had beene red as scarlet.

15 And that because (vers. 16) *they ceased to doe euill, and learned to doe good, &c.* and so serued God continually, and haue God dwelling among them.

16 These, saith he (chap. 49. 10) shall no more haue^h hunger, nor thirst in their soules, nor the burning Sunne, or theⁱ heat of persecution to wither them.

17 For Christ, which is in the middes of his throne and true professours, shal guide them, and lead them to drinke of the liuelie doctrine and fountaines of his spirituall waters, and (chap. 25. 8) shall wipe away the teares of dolour from their eies, and giue them spirituall comfort.

long robes, white in the blood of the Lambe.

15 Therefore ar they in the presēce of the thron of God, & serue him day & night in his Temple, & he that sits on the throne will dwell among them.

16 They shall hunger no more, neither thirst any more, neither shal the Sunne light on them, nor any heat.

17 For the Lambe, which is in the middes of the throne, shal gouerne them, & shall lead them vnto the liuely fountaines of waters, and God shall wipe away al teares from their eies.

Notes, Reasons, and Amplifications.

* Correspondent to the four quarters of the earth, the Prophet here by a propheticall phrase and conformitie of language, setteth downe foure Angels, and foure executers of Gods wrath, wheras they ar innumerable. The Iewes also haue books of antiquity, diuiding the government of the earth among four great Angels, and vnder them to be manie inferiour Angels. But these assertions being more curious then certain, or pertinēt to vs to know, we leaue this, and returning to the exposition of the text, what these foure Angels and winds be. We say, the four Angels appeare by the text to be good angels, bearing command ouer these winds, whom we esteeme to be euil Angels, executers of Gods wrath, at command of the other: for althogh these angels (ver. 2) ar forbidden to hurt the earth, yet that inferres not them to be euil Angels, more than where the like is said to God, *Lead vs not into temptation*, but contrarie, in so far here as of theselues, they stay these winds & blasts of Sathans tyranny, to hurt the earth, they must needs be good Angels, and the winds euil Angels. And wheras these first four, are by the text, readie to hurt, or not to hurt the earth, according as they

they be commanded of Christ that great Angell. Yet for as much as that hurt seemeth to be executed not by them, but (ver. 1) by these winds, whom they haue power to lose or bind: Therefore, apparentlie, these foure Angels be the good Angels of God, and the foure winds, the Spirits of Sathan, and executers of vengeance.

^b This day spring or rising in the East, may two waies be vnderstood, to wit, either as an epithet of Christes, as Zach. 3. 8. and Luk. 1. 78. called by *Hieroms* translation, *Oriens ex alto &c.* Or then it may be vnderstood, that Christ arose vp, and abode Easterlie aboute *Ierusalem*, to seale his elect Israelites there, with his protection: For *Ierusalem* lieth Easterlie, both from *Pathmos*, where Saint *John* wrot, as also, from the Churches of *Asia* to whome he wrot.

^c This mark is a comparison from shepherds, who as they mark their sheepe, so Christ our Sheppard, marketh vs with the marke of his profession and protection, alluding here to the Symbole of the Passeouer. Exod. 12. 22. The like hereof read in Ezech. 9.

^d Christ marketh vs with no secret marke, but patentlie in our foreheads, meaning thereby, that vowable and with bolde faces, we must professe the marke of Christians, Saying with Saint *Paul*. *I am not ashamed of the Gospel, &c.* Rom. 1. 16. For who denieth him here, he will denie them in heauen. Math. 10. 33. & 2. Tim. 2. 12.

^e Among these Tribes *Dan* is left out, and in his stead is put in the Tribe of *Ioseph*, meaning *Ephraim*, *Iosephs* yongest sonne: For *Manasses Iosephs* eldest sonne, is put in for himselfe. Why *Dan* is so left out, the reason appeareth to be, that that Tribe hath bene more accursed than the rest: for by the Spirite of God, it is called (Gen. 49. 17) a Serpent, or an Addar, and is called a Lyons whelp, Deut. 33. 22. and for their golden Calues and great idolatrie, appeareth by *Amos* 8. 14. that they fel, and neuer rose againe, and so could not be participant of this Christian mark.

^f The Spirite of God here expresseth the number of an hundred: fourtie & foure thousand, to wit, twelue thousand of euerie Tribe, not that euerie tribe was æquall, or that the number was so in whole thousandes without oddes; as if there were neither more, nor fewer, as though wee would addict the Spirite of God to resolve and satisfie our curiosities, but the meaning of the Spirit of God hereinto, is to satisfie our comfort, and not our curious scrupulositie, giuing to vs Gentiles and to the Christian Iewes, that

comfort

comfort, that whereas wee rashlie feare that we bee left alone to serue Christ, & that none mo than we of *Israel* are chosen, as *Elias* judged (3. *Reg.* 19. 18. and *Rom.* 11. 3. 4. 5.) God will let vs knowe, that he hath sealed about twelue thousand of everie Tribe: where note for certaintie, that in speaking to men, and in accompring of men, the Spirite of God speaks after the phrased of men, in rejecting the ods, and in specifying the perfect or whole number, that is neereſt the trueth, in ſteed of the trueth. And as to this number no manuell indeede it is, though in the long time of theſe ſeven plagues following, there be about 144000 of the *Israelites* elected Chriſtians, of men, women, and children, ſeeing euen beſide women & children, & impotent men, there were at once of *Israelites*, in the only daies of *Dauid*, thirten hundred thouſad fighting mē. For here is neither meant, that theſe wer al at this one time, neither that they wer altogether marked at this time, but hereby he meaneth, this to be a time of the beginning of troubles, from the which, alwaies he ſignifieth hereby, that hee will exeme his owne, not onelie by preſeruing them ſucceſſiuellie, as they are borne in the worlde, but alſo by bringing their parentes for their ſakes through theſe troubles, that of them they may be procreated. Of theſe read further. *Apoc.* 14. 1. and note ^a thereof.

^g Let none doubt that the 24. Elders do ſignifie the 24. bookes of the olde Teſtament; although theſe words, here ſpoken by one of the 24. Elders, bee not found word by word, and altogether in anie of the bookes of the olde Teſtament; for the Teſtimonies cited by Chriſt and his Apoſtles, are not all to be found word by word in the olde Teſtament: as the words cited in *Math.* 27. 9. out of *Jeremie*, are not to bee founde together in anie one parte of *Jeremie*, & in *Zach.* 11. 12. that ſentence is found neereſt, but not word by word. Alſo that Song, which in the *Revel.* 15. 3. is called the Song of *Moses*, is not to be found word by word in *Moses* ſong neither in any of the five books of his *Pentateuchon*. The lik is to be ſeen in diuers other places of Scripture: For God (as is ſaid in the former note) travels to ſatiſſie our comfort, but not our curioſity. For, although not ſcrupuloſly in wordes, yet ſubſtancially in ſentēces, al ſpoke here by this Elder, is contained in *Eſay*. For, firſt in deſcribing *who is he that was clad in red garments, &c.* (*Eſay* 63.) It followeth of neceſſity tacitly, that he ſheweth what it is alſo to be clothed

clothed in white, ſeing in this caſe they are contraries: For where as he interpreteth, that to be clothed in red, meaneth bloodied, and ſlaughter: to be clothed in white garments, muſt meane puritie, innocencie, cleannes and holines againe, yet more amplie (*Eſay.* 1. 18.) is expreſſed what is ment by cleane wooll, white as ſnowe, & by red crimosin and ſkarlet, where as he ſaith, *though thy finnes were as crimosin and red as ſkarlet, they ſhal be made white as ſnowe, & cleane as wool.* So then none can denie, but here *Eſay* interpreterh ſufficiently, that to be white as ſnowe, or to bee clothed in white garments, or in cleane wool, is to be purged, and made cleane and holy from ſin. And in like maner, as toward the reſt of the ſentences ſpoken here by this Elder, they are all expreſly contained in *Eſay*, as they are quoted in the Paraphraſe, which ſeeing none of the other Elders or 24. books of the old Teſtament doe containe, Therefore without all doubt, *Eſay* is this Elder here meant of.

^h This hunger & thirſt cited by *Iohn* here out of *Eſay*, meaneth the hunger and thirſt of our ſouls for the word of God, as is plainly interpreted in *Amos.* 8. 11. 12.

ⁱ Though the Sonne for the moſt part, is taken for the light of the Goſpell, and for the ſpirituall eſtate it ſelfe: yet, when the burning heat thereof, is ſet oppoſite againſt the ſeede of the Goſpell, and liuely ſpringes of true doctrine (as here) then doth the Sunne mean the heat of perſecutiō, this is plainly prooued by the fourth chapter and 6. verſe of *Mark*, and by the 17. verſe. thereof, that in interpreteth the ſame. Read more hereof *Apoc.* 6. note ^h thereof.

CHAP. VIII. THE ARGUMENT.

God in the former chapter, hauing firſt marked his elect Israelites, now in this proceeds to the deſtruction of Ieruſalem, and reprobate Israelites, in reuenge of their tyrannie uſed againſt Chriſt and his ſeruants, at which deſtruction of Ieruſalem, ends the hſtorie by-gone, of the ſealed weekes, and beginneth the prophesie then to come, of the ſeven Trumpets, euery trumpet containing the ſpace of 245 yeares, wherein, are orderlie expreſſed, the notable accidents and alterations, that were to come among the chriſtian kingdomes, in a manner to the worldes end, In this chapter, then is intreated

intreated of the last of the seven seales, and first four of the seven trumpets, as followeth.

Historicall application.

1 IN the seventh seven years, beginning in the yeare of Christ 71. came the Christiā Emperours, *Vespasian*, and *Titus*, vnder whom the Church of God had peace a litle while.

2 And here begins the seven ages to the worldes end, this 71. yeare being Iubile.

3 And was that year in the which Christ Iesus procured the revenge of his blood, and the bloode of his holie martyrs vpon the Synagogue of the Iewes (vpon whome the said innocent blood had hitherto craved vengeance) So that now (by the intercession of Christe) God in his justice, stirreth vp the said Roman Emperours, *Vespasian* & *Titus* against them.

4 And the continuall prayers of poore martyres, crauing the revenge of their blood now takes effect.

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the

seventh

Paraphrase.

AND as the seventh seled week (after Christ opened the Evangell) came, Gods Church had peace a litle while.

2 And beholde, here the ^a Angels of the seven ages, beginne to receiue the seven trumpettes of Gods wrath.

3 And the ^b great Angell Christ Iesus, came and stode as our high Prieste before the justice seate of God, hauing the office of intercession and many sweete acceptable praieres were made to him of all Gods martyrs and elect, that he by his ^c mediation might offer vp the same before that justice seat of Gods throne.

4 And the sweete request of these praieres were accepted, & granted by God the Father, through the

The Text.

1 AND when hee had opened the seventh seal, there was silence in heauen, about halfe an houre.

2 And I sawe the seve Angels, which stood before God, and to them wer giuen seue trumpets.

3 Then another Angell cam & stode before the Altar, hauing a golden censer, & much odours were giuen unto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before God, out of

of the Angels hand.

5 And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, & thunderings, & lightenings, and earthquake.

6 Then the seven Angelles, which had the seven trumpets, prepared themselves to blowe the trumpets.

7 So the first Angell blew the trumpet, and there was haile and fire mingled with blood, & they wer cast into the earth, & the third part of the trees was

procuremet and intercession of Christ Iesus.

5 So that Christ took the cup of gods vengeance, and filled the same with the fierie wrath of his justice, and poured it out vpon the tyrants of the earth, murderers of the Saintes of God: and ther came greate thunderings of Gods vengeance vpon the, with forthshewings and threatnings of all maner of repestuous plagues, and the greate Empire of the earth was then aloft, & greatly commoued.

6 At this instant, the Angels of the seven ages, hauing the seven laste plagues, mak themselves ready to blowe out the same.

7 And the Angels of the first age blew forth their plagues, and there were certain effeminate Emperours, cold as haile, and other furious & fierce as fire, & bloo-

Seale

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5 For the said *Titus*, accompanied with many thousand Romanes, in closeth the whol Iewes celebrating the Passouer within *Ierusalem*, where they ar belieged and overcome, their citie destroyed, innumerable slaine, and the rest are taken, and solde as bond-slaues, abiding without land, libertie, or governmet to this daye. At this time God thundered out against them, all manner of plagues, of warres, both externall and intestine, of famine and of pestilence, and the great Roman Empire, Monarchie of the earth, is now stirred & occupied in this destruction of the Iewes.

6 At which destruction begins the account of the seven ages to come to the worldes end.

7 In the first of the which ages, to wit, from this 71. yeare of Christ, to the 316. year, the effeminate and soft Emperours, *Macrinus*, *Heliogabalus*, *Philippus*, *Gallus*, *Volusianus*, *Licinius*, and *Gallienus*

Gallienus, by their great sloth and coldnes: and the fierie & fierce Emperors, *Domitian*, *Commodus*, *Didius*, & *Maximinus*, by their fury and railnes, mixt with the tyrāny of the 30. tyrāts that then raigned, as vnder them began the first decaye of the *Roman* Empire. During this time the Ministers of Gods word, chiefly in *Europe*, are persecuted: for euen of *Rome* 33. Bishops, successiue-ly after other, wer martyred, and the weak in faith were constrained to make defection.

8 Hitherto the Empire of *Rome* decaying, and nowe in this 316. year, the Emperour *Constantine* trāsporting the seat thereof to *Constantinople*, the whole Peninsull of *Cethim* which is interprete the gathering or tossing of the seas, & now called *Italic*, is left a pray to the *Hunnes*, *Gottes*, *Vandals*, & other fierce nations.

9 Who destroyed *Rome*, and subdued all *Italic*, slaying & spoil-

die tyrantes among them, who all were caste in the Empire of the earth. At this time the constāt professors of Christe, through the thirde part of the worlde, were persecuted, and the weak in faith vterlie decaied, withered, and fell away therefrom.

8 And the Angels of the seconde age, threatned out Gods judgment, and there came a multitude of people, fierce as fire, who entered vpon some 4 Peninsull of the sea, or landes named by the sea, and they consumed with the edg of the sword the thirde parte of that Peninsul and sea coast.

9 And the thirde part of the people of that Peninsull, who dwelt there, were slaine, and destroyed, euen from the poor 6 Marriner and inhabitante to the great Pylotes, and governours.

burnt, and all green grasse was burnt.

8 And the second Angel blew the trumpet, & as it were a great mountaine burning with fire, was cast into the sea, & the thirde parte of the sea became blood.

9 And the third part of the creatures, which wer in the sea, and had life, dyed, & the third part of shippes were destroyed.

10 The

10 Then the third Angel blew the trumpet, and there fell a great star from heauen burning like a torche, and it fell into the thirde parte of the riuers, & into the fountains of waters.

11 And the name of the star is called wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angell blew the trumpet, & the third parte of the Sun was smitten, and the thirde parte of the Moone, & the thirde parte of the starres, so

10 And the Angels of the third age, blew out Gods thretings, and there fell frō the true Church a notable and great Apostate, burning in pride, and wrath, and he entered and sowed his heresie in the thirde parte of the world, amongst the 8 liuelie fountaines of the pure doctrine of the Euangell.

11 And hee may justlie bee called gall or wormewood to the soules, for hee made the doctrine of the third part of the world bitter as wormewood, so that many soules thereby dyed, euen all that spirituallly dranke of that doctrine, because it was horrible and bitter heresie.

12 And the Angelles of the fourth age blew forth Gods wrath, and the third part of the spirituall Preachers, ciuill Magistrats, and Christian professors, wer so plagued with these he-

ing of greate and small euen every third man.

10 Then in the year of Christ 561. begins the thirde age, in the which, anno 591 (as the *Arabians* compts per annos *Hegira*) there arose the horrible *Mahomet*, who firste professing Christ to be that most high Prophet, thereafter made defection, & throgh pride & glory to raigne, hee with the aid of *Sergius* a Monk, devised the damnable and bitter doctrine of the *Alkaron*, and by the assistance of the *Saracenes*, he began his conquest anno Christ. 623.

11 And spred that bitter heresie through all *Asia*, im poisoning thereby the souls of all these of *Asia*, that cam vnder his dominion, & receiued the same heresie.

12 Thereafter in the fourth age, beginning in the yeare of Christ, 806. this erroneous doctrine of the *Mahomet*, so on the one part increased, & on the other part, such heresies & newe traditions are crept

Age

or

trumpet

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The

second

age

561
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The

third

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The

crept in & authorised by the Pope, that both Ecclesiasticall doctors, secular Magistrats, and simple professors, are polluted and darkened with the *Mahometik* & papisticall errours, so that the third parte of the light of Gods truth that shined sometime in the primitiue Church, is nowe extinguished, the oriental or græcian Churches being seduced by the *Mahomet*, & the Occidentall or Latin Churches, by the Pope of *Rome*.

13 This must needs speedily procure Gods true Church to lurk in patience, & abide invisible, till God in his justice & just judgement, haue broght most terrible plagues and vengeance vpon the world, for these errors & vniuersall defections, whereof the revenging plagues shal immediatly follow & fall out in these three next ages yet resting.

fourth

age

2

trumpet.

resies, and were so blinded with mens traditions, that they loste that light of God his trueth, that sometime shined in them, and neither the Orientalⁱ or Easterly Church (where the day springs) nor the Occidentall or Westerly Church (where the night gloumes) haue (by the thirde parte) that brighte light of Christs pure Evāgel that they wer woont to haue.

13 Whereupon I beheld, and foresaw Gods speedie warning, as the flight of an Eagle, going thorough the whol congregation of his Electe, proclaiming in his terrible threatnings, threefold¹ wo & wrack, yet to come therefore; vpon the wicked worldlings, by the executers of the plagues of the three ages following

that the thirde part of the was darkened, & the day was smitten that the thirde part of it could not shine, and likewise the night

13 And I beheld, and heard one angel flying through the mids of heauen, saying with a loude voice, Wo, wo, wo, to the inhabitantes of the earth, because of the soundes to come of the trumpet of the three Angelles, which were yet to blowe the trumpets.

Notes, Reasons, and Amplifications.

* That at this year of Christ. 71. beginneth both the last of the seven scales, and the first of the seven trumpets, appears plainly by

by this text, and is prooued by our seventh proposition, and how thereafter, euery trumpet containeth the space of 245. yeares, or five *Iubiles*, is also prooued by our fift proposition.

^b This other Angell must be Christ, for none standeth before the Altar of Gods justice, as high priest & mediatur, making intercession for vs, except onlie Christ, as in 1. *Timoth.* 2. ver. 5. and *Hebrues* 7. 8. 9. chapters. We must not doubt hereof, though heere he is simplie called but an Angell, for the like is founde in diuerse scriptures, as in *Malach.* 3. ver. 1. Christ is called the Angel of the covenant, though hee was more than an Angel, as contrarilie, S. *John* the Baptist, is there called the Angell that goeth before him, in Sanct *Ieromes* translation, although he be lesse than an Angell, as testifies *Matthew.* 11. 11.

^c These Orisons and prayers, though generallie they meane all our prayers, which indeede Christ offered vp before God his Father, yet in this place is specially meant, the prayers made for revenge of the late martyrdomes specified chap. 6. in the fift scale, which prayers, ther ar delayed, & here takes effect, as by the text, paraphrase, and historie thereof doth euidentlie appeare.

^d That the Sea is taken for sea coasts or peninsulls, reade *Esay.* 21. 1. by the burden of the desert Sea, meaning the burthen of the desert land of *Arabia* beside the sea: also *Esay* 23. ver. 4. by the sea, and strength of the sea, is meant the peninsull of *Tyrus*: and againe in *Esay* 66. ver. 19. *Italie* (called there *Tubal*) is named among the sea countries. Finallie, concerning the signification of *Cethim*, read *Ierome de interpretatione nominum*.

^e That shippes be taken for their marriners, it is certaine: also whereas the sea is takē for the sea coast (as by the former note) it is probable that the shippes betoken the inhabitantes of that coast and gouernors therof, as in *Ezechiel* 27. ver. 25. by *Ieromes* translation. *Naves maris principes tui*, &c. The ships of the sea are thy princes.

^f That starres be taken for ministers or professors of God his trueth, euen after their defection or apostasie, you may see both here by this *Mahomet*, and the Monk *Sergius* his colleague, as by the Turkes hereafter. *Renel.* 9. ver. 1. Of starres generally taken for true teachers, reade *Dan.* 12. ver. 3. & *Renel.* 1. notes 9 & * thereof. *Renel.* 6. 13. & note thereof, and other places.

^g What these floodes and fountaines be, consider by the hunger

ger and thirst spoken of before, *Revel. 7. vers. 16. & 17.* And note thereof, and conter therewith *Jeremie 2. 18.* speking of the drinking of the bitter floods of the *Egyptians* and *Assyrians*, also *Iohn 7. 37. 38.* and *Revel. 21. 6.*

^h That this bitter wormewood, meaneth the doctrine of false Prophets, how sweete focuer it seemes, read *Jeremie 23. 15.* & howe bitter and vile the *Mahomets* doctrine is, they may consider by his *Alkaron.*

ⁱ In these Churches of the Orientall and Occidentall empyres, where God sometimes was trulie honoured (as *Dauid Psal. 113. 3.* prophetically foretellet) at this time abounds Idolatrie, heresies and many vaine traditions: of which, reade the Ecclesiasticall histories.

^k There is so small difference in the greeke, betwixt the orthographie of an Angell and of an Eagle, that some old coppies hath the one, and some hath the other, alwaies to them both, agreeth the interpretation of speedy warning or hastie message.

^l The whole visible face of the Oriental and Occidentall Churches, hauing now made defection: he notes by wo, wo, wo, as by an emphasis, how great & terrible shalbe the remanent three plagues that are to come vpon them therefore.

CHAP. IX. THE ARGUMENT.

Hauing described the estate of the Empyre, These four first ages: and lately how both the Orientall & Occidentall Empyres, haue lost a great part of that spirituall light, that first they had: Now he proceeds in this Chapter, to the fift and sixt ages, wherein is described, how horriblie they are punished for their defection, and how neuertheles they abide obstinate and impenitent, till in the remanent Chapters, the reformation of a great part, and ruine of the remanent ensue.

Historicall application.	Years of Christ	Paraphrase.	The Text.
¹ N owe, in the fift age, beginning in the yeare of Christ,	1051 a. lu.	AND the Angels of the fift age blewe forth Gods threat-	¹ AND the fift Angell blew the trumpet, and I sawe that

that star which had fallen from heven vnto erth & to him was giue the key of the bottomles pit.

² And he opened the bottomles pit, & there arose the smoke of the pit, as the smoke of a great fornace, & the sun and the aire wer darkned by the smoke of the pit.

³ And there came out of the smoke Locustes vpon the earth, and vnto them was given power, as the scorpions of the earth haue power.

⁴ And it was commaunded them, that they should not hurt the grasse of the earth, neither any green thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

⁵ And vnto them was commaunded, that they should not

ninges and plagues, and I perceiued, that former ^a Apostate, who

before had fallen from God his true Church, to earthlie pride and ambition, receiued yet more power by his professours after him, to open vp againe the infernall pit of his deuillish errours.

² And he by his professors and doctrine, opened the very way to the endles deepe of hell, and out of that his deuillish fornace, there arose such darknes of errours, that darkned greatly both the light of the Evangell and temporall estates.

³ So that now, newly again of this deuillish darknes & heresie, is sprung vp now ^b swarmes of that sect, wasters of all landes, hauing power in the end, with their ^c stings of heresie, to infect a greate parte of the earth.

⁴ Yet did God so bridle them, that as yet they were not able to ouercome the conscience of the very tenderest & most weake Christians on earth, neither any that were as greene plants, or as fruitfull trees in Christs vineyard, but onely to trouble & annoy these, that making defection

^{The} 1051. proceeded yet one farther horrible plague; for eue the fore said *Mahomet*, who

³ So that nowe are sprung vp the *Turkes*, and become newe *Mahometists*, and oppresse all Christian landes, rising at last so high in conquests, and so deep in heresie, that their sect is spred ouer in all places.

⁴ Yet compell they as then, no man to become *Mahometists*, but setts more their intent to reauce and spoile: those that were vnder the *Romane* and *Papisticall* empire.

⁵ And not being of power to destroy them and conquer *Europe*, they continued so, spoiling and reauing, from the daies of *Zadok* their first *Dominatour*, in anno *Christi*.

Christi. 1051. vnto the time that *Changius*, *Chan* of *Tartarie*, subdued the in anno 1201. which was the space of an hundredth and fiftie yeares, beginning first to enter in *Europe*, as friends in supply of *Basilus* Emperour against the *Balgarians*, his rebels, afterwarde, they proceded wasting and spoyling ouer all parts:

6 So that nowe their poore, oppressed and depauperate captiues would wish to die, yet do they reserue them alieue for rowing in their gallies, and other seruitudes.

7 And those oppressors were as barded horses, proceeding to battell with strength, boldnes, and agilitie, and so triumphed in oppression, that they raigned as crowned Kinges, enriched with their praies: In the first face they seemed friendly as men should be.

8 And smiled alluringly, as with womens attyre, yet they deuoured and wasted all Landes, as with the teeth of Lyons.

9 They were armed on the most strongest manner, and their speedy haste made a noice as chariots of warre.

10 But their tailes end, and finall intention, was to oppresse and subdewe all men, and after that subjection, to impoyson them with their stings

from Christ, professed subjection to the antichristian empire.

5 Yea, euen towards these also were they so bridled, that they shuld not vtterly destroy them, but onelie oppresse them for the space of 150. yeares, but this their small oppression beginning first softly, as the sting of a *scorpion*, procedeth at length to incurable wracke and exterminion.

6 And in these daies me whom they haue thus vexed & depauperat wold wish to dy but they shal be reserued alieue in tormet.

kill them, but that they shuld bee vexed fise moneths, and that their paine should be as the paine that cometh of a scorpion when he hath stung a man.

6 Therefore in those daies, shall men seeke death, and shall not finde it, and shal desire to dy and death shall flee from them.

7 And the forme of the Locusts was lik vnto horses prepared vnto battel, & on their heads were as it were crowns, like vnto gold, & their faces were like the faces of me.

8 And they had hair as the hair of women, and their teeth were as the teeth of Lyons.

9 And they had habergions, like to habergions of yro, & the sound of their winges was lik the sound of charrets when many horses run vnto battell.

10 And they had tailes like vnto scorpions,

scorpions, and there wer stings in their tailes, & their power was to hurt men fise moneths.

11 And they haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew, is *Abaddon*, and in Greeke he is named *Apollyon*.

12 One wo is past, & behold, yet two woes come after this.

13 Then the sixt Angell blew the trumpet, & I heard a voice from the foure hornes of the golden Altar, which is before God.

14 Saying to the sixt Angell, which had the trumpet, Loose the four Angels which are bound in the great Riuer *Euphrates*.

15 And the four Angels wer loosed, which were prepared at an houre, at a day, at a moneth, and at a

of heresie, and they had power to torment & oppresse men the said 150 yeares.

11 And they had ouer the their king, euen a messenger of the Deuill, whose name (trying from language to language) shall be found to signifie a destroyer or waster.

12 The first of the great wofull plagues is past, and beholde, the two laste are to come shortlie.

13 And the Angelles of the sixt age, blew forth God his threatnings, and a warning came at all quarters from the throne of Gods iustice.

14 To these Angels of this sixt age, to loose the foure great nations which as Angels, and messengers of God his wrath, abode at the flood *Euphrates*.

15 And these four nations (which here dwelt in readines against this precise time and houre, to slay the third part of

11 And they had spirituallie raigning ouer the the saide *Mahomet*, whose name signifieth a messenger or destroyer, & ouer the temporallie raigned the great *Turk*, which likewise signifieth the same: for *Turca* is interpreted a waster or destroyer.

12 These at this time wrought great woe to the *Roman* Empire, but afterward, these same with others wrought yet more woe.

13 For in the sixt age (begun in the year of Christ, 1296) it pleased God in his wrath to stirre vp.

14 The foure Nations *Mahometists*, that dwelled beyonde and about *Euphrates*; to wit, the *Saracens*, *Turks*, *Tartarians*, and *Arabians*, who al being confederate together in one lawe of the *Mahomet*, and vnder one greate Emperor *Ottoman*, beganne euen then their first Empire.

15 These with huge armies

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Armies came against both the Empires of the Orient and Occident, overthrowing, slaying and subduing all *Asia*, and much of *Europe*, even about the thirde parte of the world.

16 For their number was infinite:

17 And themselves and their horses armed moſte ſtronglie, like irefull proude oppreſſours, haſting to their prate; profeſſing with their mouthes, theſe three ſpeciall points of their lawe; to wit, their vnquencheable ire againſt al Chriſtian profeſſours: the eſta bliſhing of the *Mahometicke* hereſie, and doctrine vniuerſallie: and finallie, their bitter avarice, to reauce and conquire all the worlde to themſelues, as appertaining to the by right, for that they are the ſonnes of *Abraham*.

18 And they being on theſe three reſpects puſt vp, over-ran, ſlewe and oppreſſed all *Asia*,

mē) now raiſed their armie.

16 And the number of their horſmen were ^h two hundred thouſand thouſands, & I heard that number to be certaine.

17 So I ſaw, in ſpirit, theſe horſes, and their horſmē armed, as mē, burning with ſerie wrath, puſt vp with glistering pride and tending for fearful destruction, riding fiercely forward to devour their pray as Lyons, profeſſing plainlie with their mouthes, their ſerie wrath, their dark and ſmokie hereſie, and their horrible and bitter avarice againſt all Chriſtians.

18 And in their ire hereſie and avaritious oppreſſiō, which they profeſſed, they innaded, ſlew and deſtroied the third part of all the Empire.

19 For theſe horſmen had power before them, to conquire and deuoure

year, to ſlay the thirde parte of men.

16 And the number of horſmen of war wer twēty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſawe the horſes in a viſion, and them that ſat on them, hauing fiery habbergiōs, & of lacinth, & of brimſtone, & the heads of the horſes were as the heads of Lyons: and out of their mouthes went out fire, and ſmoke, and brimſtone.

18 Of theſe three was the thirde parte of men killed: that is, of the fire, & of the ſmoke, & of the brimſton, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailles: for their

their tailles were like vnto ſerpēts and had heades wherewith they hurt.

20 And the remnēt of men which were not killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip devils, and idoles of golde, and of ſilver, & of braſſe, and of ſtone, and of woode, which neither can ſee, neither heare, nor goe,

21 Alſo they repented not of their murder, and of their ſorcerie, neither of their fornication, nor of their theft.

vp all that come in their teeth and power, alſo behind them, becauſe the Deuill, that old ſerpent, followed in their tailles, by the mouthes of their falſe teachers, to ſting and ſeduce all whome they had overcome.

20 Neuertheleſſe, the reſt of the People of the Empire, that were not overcome by theſe plagues, repented not of their ^k vngodlie workes, nor abſtained from ^l deuiliſh worſhipping of ^m Images of gold, of ſilver, of braſſe, of ſtone and of timber, which neither can ſee, nor heare, nor moue.

12 Neither repented they of their ⁿ tyrannie and martyrdoms, nether of their ^o conjuring charmes or witchcraft, nether of their filthy & vnſpeakable whordom, neither yet of their ^q theeviſh taking of goods from ſimple men.

and much of *Europe*.

19 Cōquering mightilie before them with their armie, and leauing behinde the their prieſts and falſe preachers to ſeduce.

20 Neuertheleſſe, the reſt of the Roman Empire reformed not themſelues, nor amended their workes, neither left they their vngodly & deuiliſh worſhipping of alleadged Saintes, neither their filthie Idolatrie, and worſhipping of ſenſeleſſe Images, made of euerie mettall and materiall:

21 Neither left they off to murder al them that ſpak againſt their errours: but continued in their charmes, and exorcismes, and in their vile Sodomie, and horrible whordome, and repented not to deceiue ſimple men, in ſtealing from them both their goods and their ſoules, for ſoul-maſſes, Diriges, Pardons, Indulgences, and ſuch other trifles.

Notes, Reasons, and Amplifications.

^a Now doth the Spirite of God repeat here the fall of the *Mahomet*, not that he now fell (for as is said, hee fell in the time of the third trumpet) but meaning that his old fall, his *Alkaron* and professours that he left behind him, haue made the way patent to the Turks, nowe at this time, to fall also from the trueth, and followe him. Conferre herewith our third Proposition, and note following, by the which, both these starres appeare to be one, and to meane the *Mahomet*, and his locusts to be the Turks, and for confirmation that this star, is that same starre that before had fallen, the Greeke terme of falling, expressed in the text is *πρωτοχρον* in the præterit time, which had fallen and not *πρωτοχρον* in the present time, which falleth. Meaning thereby expressly, that Saint *Iohn* saw, that in this fift age, the *Mahomet* (who before had fallen from God in the third age) now by his successours, & doctrine doth open vp the gates of hel more manifestlie, in stirring vp these Turks by his heresie.

^b That these Locusts be the Turkes, it is plaine: for that as Locusts doe destroy and waste euery where, and are plagues appointed by God to that effect. (Exod. 10.) So are the Turkes both in name and effect, wasters and spoilers, as shall be shewed in the note following.

^c That these, who with pleasant flatteries professe good, and yet in effect are rebels, and seducers from God, are compared to scorpions, read Ezech. 2. 6. and how euil women for their faire resemblance and wickednes in effect, are called scorpions, read *Ecclesiasticus* 26. 7. So these Turkes are described here with mens faces, & womens haire, and Scorpions tailes, because they first entered in *Europe* humanly, and proceeded since with all despite and oppression. Also, for that the stings of Scorpions seeme first nothing, and after become incurable, as the small companie of Turkes became almost a Monarchie.

^d In histories is more mention made of the Turkes oppressions, and spoiles done against Christians in that age, than of any conquest or vtter destruction of Christians, as *Iohn Baptista Egnatius*, speaking *de origine Turcarum*, saith, *Vagi dispalatique quoue cuique fors affuit latrocinantés magis quam belligerantes provincias vastarunt*.

These going in vaging and vandering vwherefoener their chance vvas, they vvassted cuntries, as theenes rather then as Warriours. . And as to their dominion, how from the first yeare of their first Dominator *Zadok*, in the yeare of Christ, 1051. to the time that the *Tartarians* subdewed them, in Anno. 1241. are just 160. yeares, diuers histories doe declare.

^e That these fise propheticall moneths are an hundred and fiftie years, read the first proposition, with the seconde reason of our third proposition.

^f This flitting from *Abaddon* in Hebrew to *Apollyon* in Greek, signifieth, that his name is neither *Abaddon* nor *Apollyon*, but that we ought to descend from language to language, vntill we find the name of a Gouvernor, that signifieth the same that *Abaddon* and *Apollyon* doe in Hebrew and in Greeke. And so it is, that *Abaddon* and *Apollyon* doe signifie a Destroyer or Waster (*Ierome de interpretatione nominum*) And againe, on the other part *Mahometes* signifieth (*ex cod.*) *Delens*, a Destroyer, or *Nuncius* a Messenger, agreeable with both the stiles that this text giues him, to wit; both a destroyer, and also, the Angell or messenger of the bottomlesse pit. Moreouer, the like is to be said of their temporall kings name *Turca*, which (*ex Carionis chronico, fol. 8. lib. 5. & lib. 5. fol. 107.*) signifieth *idem quod vastator*, a Waster or destroyer.

^g That all messengers, and excecutors of Gods affaires, either of favour or wrath be called Angels, it is common in all the Scriptures: for *Angelus* signifieth a Messenger: and for prooffe that these foure of the sixt Trumpet be no spirituall Angels, the same in the sixt Viall (Apoc. 16. 12) are called the kinges of the East, for so are these *Mahometanes* indeed.

^h Albeit this number of two hundred thousand thousand is not so expressed to satisfie our curiositie, as if their were noe oddes (as I wrote, Apoc. 7. and note^f thereof) Yet certainlie it hath bene neere this number, for, that he subjoyneth for the more certaintie againe, *And I hard the number of them, and saw the horses in a vision, &c* Agreeable hereto, it is reported that the greate Turke contemptuously sent to the Emperour of *Romanes*, a Camel or a Dromedarie laden with wheat, with this vowe by message, that he shoulde bring against him, as manie fighting men, as their were graines of wheat therein. This armie hereafter (Apoc. 20. 8.) is compared

to the sea sand in number.

ⁱ Of these three points of their profession, reade their *Alkaron*, & confer therewith the histories, for of their yre against the name of Christians, euen from *Mahomet's* first beginning, reade *Iohn Baptist. Egnatius* vpon *Heraclius* Emperour, saying. *Responderunt impij, (meaning Mahometists) non prius Romanis pacem se duros, quā Christum abnegasset Imperator. These wicked made answer, that they would give no peace to the Romanes, till first their Emperour renounced Christ.*

The second, concerning their diligence to spread their heresie is certaine. The third, concerning their avaritious claiming the title of the whole world, that is contained expresse in their law, that they being the sons of *Abraham* and of *Sara*, (as they alledge) the land is promised to them by God. *Gen. 13. 16.* and thereupon, *Mahomet* promiseth the kingdome of heauen to all them that fights valiantly in that quarrell. Yet these alleadged *Saracens*, are the children of *Abraham* and *Hagar*, that is to say, *Hagarens* or *Ismaelites*, and not of *Abraham* and *Sara*. But as to the Turks we find no certaintie, that any waies they are the sonnes of *Abraham*, yet claime they that promise, as if they were the true sonnes of *Abraham* and *Sara*: And so in these three points of their heresie and vsurping of kingdomes, do they inuey against Christians.

^k These of the *Romane* Empire regarded not what euill and vicious works they did, (seeing they wer perswaded, that for litle cost they would get indulgence, pardons, holy water, and light penance, which would relieue and purge their sinnes.

^l Of earthly hypocrites, who dissembled their euill life, as some histories report, the Pope made his Saints: And though some of these be deuils, condemned for their hypocrisie, yet hath the Pope and his Cleargie ordained all these, whome they canonized to be worshipped. Moreouer, they are saide heere to woorship the Deuill, in that they woorship not God, as hee hath commaunded them, but after their owne Imaginations.

^m What crucifixes and other Idoles of golde, siluer, and other materials, were both priuately in their oratories, and publicly in Churches adored, the whole world knoweth. If they wil say, they worshipped them not, but vsed them as a remembrance: O *Ananias* and *Zaphirases*, lyars against their owne soules, came they not barefooted, barelegged, bareheaded, grouslings and kneeling with

with their handes holden vp to these Images, and with their faces and eies direct to them, making such prayers and supplications as in their very books are intituled, a prayer to the Image of Christ, and a prayer to the crosse of Christ, and such others. Howe are they then able to deny, but that they prayed euen to these verie images, yea and for the greater deceite to simple soules, least it should be known, that Idolatrie any waies was sinne, their Cleargie took away the second commandement out of their treatises, and deuided the last commandement into two, to make out ten. And likewise, they held the whole Bible in Latine vntranslated, lest it should be known to the people, that God in it forbad the worshipping of Images, Repyning thereby against their knowledge & conscience, without any repentance as yet, as saith the text:

ⁿ Amidst the greates inuasions that these *Mahometans* made at this time against the Papists. The Pope neuerthelesse spared not, euen then to murder the poore sancts of God, such as *Iohn Husse*, *Ierome of Praga*, *Ierome Savonarola*, and many moe that opposed against his indulgences, and others his wicked traditions.

^o What charmes euery common curate had for the fellone, the farfie, the worme, for bloodstemming, for lecherie, and for other horrible purposes, all their familiars, or that hath seene their workes and books, knowes. Also in *Platina*, and in other credible historiographers, ye shall finde in the legend of 22. Popes or thereby, that were most horrible *Necromancers*, like as there is one part of their seruice that is called *Exorcismus*, conteining superstitious and magical enchantments and conjurations of oyl, of salt, of holy water, of belles, beads, *Principiosis*, *Agnus Deis*, and other such like. And further, euerie high alter is erected with joints, hair, cloutes, clothes, threds and worsets of diuerse hewes, and diuers other reliques of dead men, laide and builded behinde the saide altars, as they doe testifie whose eies hath seen the same. And lest they should doubt thereof who hath not seene it, the collects of the Masses do beare record of the same, graunting these reliques to bee there, as in the Masse book *secundum usum Sarum, in seruitio beate Mariae, orationibus: Propitiare quasumus Domine and Presta quesumus omnipotens: And again, in festo reliquiarum oratione presta quesumus omnipotens. &c. and lectione prima, Hodie dilectissimi &c.* Ye shall finde these clauses contained *Quorum reliquia in hac continentur Ecclesia*, that is to say,

whose reliques are here contained in this Church.

¹ What whordome and vile Sodomie is vsed both in Rome, and likewise euery where, among the Popes, Cardinals and whol Clergie, not onelie their innumerable bastards testifies, but also their lawes priuie permitting Priestes to haue concubines, but not wiues, (Distinct. 34.) though some late glozers (excusing the matter) define these concubines to be wiues, contrarie vnto the text. Further hereof read in *Platina* and others vnsuspected historiographers, the legend of licentious popes, whereof 13. were adulterers, 3. were common brothellers, 4. were incestuous harlots. 11. were impoysoned with vile Sodomie. 7. were whooremongers and erecters of brothel houses, whereof euery whore payeth weekly a Iulian pēny to the Pope, which diuers years will extend to 40000. ducats by yeare. And all these, beside the shee Pope called *Ioane* who was first called *Gilbarta* an English woman borne in the town of *Lyn*, who being two yeares and an halfe Pope, at last dieth in deliuerie of a child openly vpon the high street of Rome, going in publicke processio by the way to the church of saint *Iohn de Laterane*, & so made her whordome and filthines of her seat, patent. In memorie whereof, all Popes euer since going in procession, escheweth and goeth about that *Laterane* way, where their shee predecessor dyed.

² It is more nor notorious what gret abbacies and bishopricks from simple princes, what landes and yearlie rentes from landed men, what money and goods from men of all estates, hath bin deceitfullie stolne for indulgences pardons, remission of sinnes, *trigintalls*, *soul-masses*, *diriges*, *de profundis*, & other superstitiōs, stealing thereby not onelie mens goods, but euen their soules, as hereafter *Reuel.* 18. 13. and note ¹. thereof, and 2. *Pet.* 2. 3. These be like the Scribes and Pharisees *who deuour vppooore vvidowes houses vnder pretence of long prayers*, as is said in *Matth.* 23. 14.

CHAP. X. THE ARGUMENT

Nowe orderly should followe the seuenth age, which the spirite of God beginneth not here to describe, after the style of the other six: but first setteth out a vision consonant and relative, with the vision wherewith he began to describe the estate of the primitiue church, and

and that because Christ Iesus, that came then in the flesh, & spread the true light of his Euangell to the primitiue Church, is nowe (after long darknes and horrible defectiō) returned by his Spirit to restore and open up againe the same light and trueth to vs, in this last age. And therefore he staieth here the imperiall or secular historie of this seuenth age, till the Ecclesiasticall historie bee also farre proceeded. In this vision, first is described the spiritual returning of Iesus Christ to vs, with the open word of his trueth. Secondlie, that now the seuen thunders or Angels of Gods great haruest are comming, where Christ makes his solemne vow that in this seuenth age the world shall end. Last of all. (horne vnder the name of the Prophet) the whole Church at this time, should rightlie conceiue in their hart the true understanding and meaning of this reuelation, and should preach and publish with their mouthes the same, more plainly of new againe to the whole world.

The Text.

AND I sawe another mighty Angel come down from heauen, clothed with a cloud, & the rainbow vpon his head, and his face was as the Sunne, and his feete as pillars of fire.

² And hee had in his hand a litle booke open, and he put his right foot vpon the sea, and his left on the earth,

³ And cried with a loud voice, as when a lyon roareth: and when he

The paraphrasticall Exposition.

AND now I saw another, euen the greater Angell of the couenant ^a Christ Iesus be his holie Spirit descending from heauen, who as now the world thought cloudie and knewe not: ouer his head stood the sign and memorie of this protection, and in the beaurie of his face shined the bright light of eternall life, standing constant as a pillar in defence of the elect, and going as fierce as fire to confounde the wicked.

² And he offered now at hande, the open trueth and reuelation of these ^b Euangelicall and propheticall mysteries, and subdued at last vnder his feet all empyres, both of sea and land.

³ And he cryed and publikelie preached repentance by the mouthes of his Preachers, as the fearfull voice of Lyons: and as that doctrine was preached the seuen terrible thunders.

ders ^c (preparers and reapers of Gods great harvest) began to forewarn their message.

4 And when they had shewen forth and foretold the same, I thought to haue written it plainlie, but (that being so greate a misterie) I was commanded from heauen to ^d seale and close vp the same in darke language (as cap. 14. I haue done) (and not to write it plainly here.

5 And Christ Iesus that greate Angell, Dominatour now ouer sea and lande, solemnlie voweth, as one holding vp his handes to ^e the heauens.

6 And sweareth by him that liueth for euer and euer, who made the heauens, and all that is therein, and the earth, and al that is therein, and the sea, and all that is therein, that ^f time shall be no longer:

7 But in the daies of this seuenth age, euen ^g after the Angelles of this age, blowe forth the plague of Gods last wrath, the Antichrist shall bee destroyed, and Christes kingdome onelie erected, and the greate ^h mysterie of Gods latter judgement, ending the prophecies of all Prophets, shall be perfourmed.

8 Then was I warned againe, by that former voice of God, to goe now and receiue this cleare instruction of these mysteries, euangelicall and propheticall, at the hands of Christ Iesus, Dominatour ouer sea and land.

9 And I past, and craued earnestlie of him to reueale nowe to mee (in the name of the whole Church) this Reuelation and knowledge, and Christ granting this our petition, commanded vs all now in this age, to receiue this patent Reuelation and knowledge, and deeplie to swallow it vp, and settle it in our heartes, and it shall ingender within vs the

had cried, seuen thunders vttered their voices,

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voice from heauen, saying vnto mee, Seale vp these thinges which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea and vpon the earth, lift vp his hand to heauen,

6 And I weare by him that liueth for euermore which created heauen, and the thinges that therein are, & the earth, and the thinges that therein are, and the sea, and the thinges that therein are, that time should be no more:

7 But in the daies of the voice of the seuenth Angel, after he shal blow the trumpet, euē the mysterie of God shal be finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto me againe, & saide, Go, and take the little booke, which is open in the hand of the Angell which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angell, and said to him, Giue me the little booke. And hee saide vnto mee, Take

Take it, and eate it vp, & it shall make thy bellie bitter, but it shall bee in thy mouth as sweete as honie.

10 Then I took the little book out of the Angels hand, and eate it vp. and it was in my mouth as sweete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, thou must prophesie among the people & nations, and tongues, & to many kings.

Spirite of his ⁱ zeale, and bitter indignation, detesting horrible alimpietie, but to preach it out with our mouthes, and disburthen our consciences thereof, it shall bee most sweete and comfortable for our soules.

10 Then (the true light being now come) we receiue this perfect and cleare instruction at the handes of Christ Iesus, and settle the same deeplie in our breasts, & the preaching and constant profession thereof with our mouthis, becomes most pleasant and delectable to our soules: but when wee doe deeplie ponder the terrible plagues of God, prophecied therein, to come for our impietie, it moueth our bodies to quake, and our soules to be full of bitter anguish.

11 And Christ Iesus by his Spirit reueiled vnto me, that it behoofed me, that is to say, the whole ministerie in me, to ^k preach forth this present Revelation again in this last age, and plainly open the prophecie thereof to all nations, people, tongues, kingdomes, and kings thereof.

Notes, Reasons, and Amplifications.

^a This Angell, who here appeareth to *Iohn*, is all one with him whome *Daniel* sawe in the similitude of a man (*Dan.* 10. 5. continuing to *Daniels* 12. chap. ver. 6. 7.) is euident by their common signes and tokens, and for the same cause, hee who appeareth in the middes of the seuen Candlestickes (*Apoc.* 1. 13.) is also all one with them: For by *Dan.* 10. 16. 18. he is stiled, *One like the similitude of the Sonne of man*, or like the appearance of a man. So *Apoc.* 1. 13. he is stiled, *One like vnto the Sonne of man*. In *Daniell* hee is girded with a golden girdle: So is he also in *Apoc.* 1. In both places his face did shine, as here also it shineth: In al these places his feet wer as pillars of fire, and of fierie and burnished brasse, and his voice terrible, as of a multitude of people, or of many waters, or of a roaring

roring lyon. Againe, both there in *Daniel* & *Apoc.* 1. his eies burn as a flame of fire, or as burning lampes: Both *Daniel* and *Iohn* fall downe at his feet through feare, & he againe doth comfort them both: Further, both in *Dan.* 12. 6. 7. and here in this chapter, hee standing vpon the waters, holds vp his handes, and sweareth the end of times. So that without all doubt, that similitude of a man that there appeared to *Daniel*, and *Apoc.* 1. 13. appeared to *Iohn*, and this Angell here mentioned, must all three be one. But seeing he, who (*Apoc.* 1. 13.) appeared to *Iohn*, is prooued there, note thereof, to be Christ, spirituallie appearing: Therefore, both he, who there in *Daniel* appeared, and this Angel, who here appeares, is also Christ. And for confirmation hereof, none hath this booke in heauen or earth, or is worthe to open the same, except Christ our Lambe, *Apoc.* 5. 2. 3. 6. Therefore, he who here hath the same open in his hand, must be Christ.

^b Of this booke of Revelation (wherof Christ here beareth the type in his hand) onelie the historicall part, to wit, the seven seales therof, is opened by Christ & his Apostles to the primitiue Church in that that part was fulfilled in their daies. But the text doth neuer shewe, that the booke within is opened vp, and offered patent to vs, till now in this our seventh age, wherein Christ here (vers. 2.) not onelie opens all the propheticall mysteries thereof, but also (verse. 9.) offereth the same to the Church, vnder the person of the Prophet: as thirdlie, ordaineth them to preach the same ouer againe, openlie and patentlie to the whole worlde, wherethrow, without all question, this is the time of knowledge euen presentlie, of which saith *Daniel* chapter. 12. 4. *Claude sermones, & signa librum vsque in tempus statutum. Close vp these speeches, and seal the booke vntill the time appointed.*

^c Howe soone in the beginning of this seventh age, (about the yeare of Christ, 1541.) the light of the Evangell, and of these prophecies against the Antichriste, begins to be reuiued, and preached out by Iesus Christ, in the mouthes of *Luther*, *Caluin*, and other his ministers, euen that verie year begin the seven thunders of the latter day, and reapers of Gods greate haruest, to expresse their prophecies, euerie one of the first foure following other, by the space of fourtie and nine yeares, as at length is shewed in our 12. and 13. propositions.

^d At

^d At the command and voice of God, the prophetic of these thunders, is so sealed and closed, that none could before the due time espie, either what they meant, or where they were written: But the compleat time of Reuelation and knowledge, spoken of by *Daniel* (chap. 12. 4. 9. 13.) so seemeth by the dates contained both there in *Daniel*, & here in the *Reuelation*, to be come. And in this open booke, that Christ in this text proffereth to be so manifested, that we may certainly conclude now, that this, nor noe other mysterie hereof is vnsearcheable: what therefore, these thunders be, is declared in our 11. proposition; to wit, that they be the seuen reapers of God his great haruest, mentioned *Apoc.* 14. No maruell then, though so greate a mysterie bee commanded to be closed, at the least during the daies of the Antichristian tyrannie, that these that raigne in iniquitie, might continue still therein, till vnwares, they be ruined (*Math.* 13. 13. 14. 15.) like as contrariwise at length, and chieflie to the elect, the same is commaunded to be opened, and not sealed, *Apoc.* 22. 10. And so, though euen vnto the wicked, I with manie mo, now write this patentlie, yet God hath prepared a vaile for their eies, that seeing they shall not see, till they goe into destruction.

^e This is a comparison and similitude, taken from the gesture of men, when they make a solemne oath: and not meaning, that God sweareth: for, the smallest woordes of his mouth is as sure as an oth, yea, so sure, that not one jot therof shall perish, (*Mat.* 5. 18) The same oath you shall finde in *Dan.* 12. 7. Also the like *Gen.* 22. 16. The mention of this oath is but put here for the greater Emphasis, to supplie our weake credit and beleefe.

^f Then let the Pope and all earthlie Princes, looke for no longer delay, but that in this seventh age, alreadie begun in the yeare of Christ 1541. the corner stone Iesus Christ, shall become a mountaine, and shal destroy all temporal kingdoms, and raigne for euer *Esay.* 2. 2. 3. *Dan.* 2. 44. *Psal.* 2. 9. and before the 1786. yeare of Christ: yea, euen sooner, to wit, when we see the tokens & plagues of this age spent and past, then shall immediatly come, the day of Gods dreadfull judgment, as more in special is declared in our 10. 13. and 14. propositions, and in chap. 14. following. With this vow confer the like, mentioned in *Dan.* 12. 7.

^g The vulgar text saith here, *Quum coeperit tabacancere consummabitur*

bitur mysterium magnum, that is, *When he beginneth to blow the trumpet*, &c. But the originall Greek may rather import, *After he shall blowe the trumpet*: for the word *οταν* may more iustlie be taken for *After* rather than for *immediatly or incontinently when*, &c. as is to be scene in Mar. 4. 32. where *οταν* is taken for a long time after, and not *instantlie*: for there is not meant, that the seede which is sown, doeth *instantlie* rise vp, &c. and Ioh. 8. 28. by the word *οταν*, hee meant not that *instantlie* after the crucifying of Christ they shuld know him truly, but rather after a certaine progresse of time from his passion. We therefore, heere iustlie dissent from the vulgare translation, which makes the beginning of the seuenth blast to be the end of the world, where contrariwise, Apoc. 11. 19. and Apoc. 19. 18. 19. 20. 21. there is mention made of some worldly comotions, betwixt the beginning of the seauenth blast or out-pouring of the seauenth viall, and the latter day.

^h What this myserie is, and how it is the myserie of the day of judgment & general resurrection. read 1. Cor. 15. whole chap. speciallie, ver. 51. *Behold I shew vnto you a myserie, &c.*

ⁱ It is certain, that the knowledg of Gods mysteries, mortifieth in vs al worldly joy, & makes vs to conceiue horrible bitternes against worldly impietie, such is the vehement zeale that the Spirit of God worketh in our bowels, as ye shall find in Ezech. 3. 14. This bitternes also may be taken for the danger that it is to Preachers, to conceal and hide vp Gods mysteries, & due admonitions within their bowels, and not to disburthen their conscience thereof, by preching out the same, as may be seen of *Ionah*, chap. 1. & *Paule* testifieth the sam, 1. Cor. 9. 19. saying, *Wo were vnto me if I preched not the Gospell*. But contrariwise, vpon the other part, what sweetnesse and comfort commeth by preaching forth the same, read *Psal.* 118 103. The like ye shall finde in *Ezech.* 3. 3.

^k This prophesying ouer againe by the open booke, meaneth, that besides *Iohns* first prophesying & writing of this Revelation, in closed and darke language; it must be prophesied, preached, & opened ouer againe by the whole Church in the name of *Iohn*, in these our daies of the seauenth age, according to the perfect sense, meaning and interpretation thereof. The like is said of *Daniel*, chap. 12. 13. That he must rise and stand vp againe after manie yeares.

CHAP. XI. THE ARGUMENT.

The Spirit of God hauing hitherto orderlie prophesied the imperiall or secular historie, vnto this seuenth age or trumpet; and in the former chapter hauing shewed, that in this seuenth age the worlde will end: Therefore nowe in this Chapter, before that end come, he beginnes againe, and enters to the Ecclesiastical history, of the progresse of Gods word and true professors thereof, proceeding briefly therein, vntill that historie be as far proceeded as the other: And then doth he introduce the trumpet of the latter day, after the very maner and style of the other six trumpets before expressed.

The Text.	Paraphrast. exposition.	Anno Christ.	Historicall application.
1 Then was given me a reed like vnto a rod, & the Angel stood by saying, rise & mete the Temple of God, and the altar, and them that worshipping therein.	AND there was power and knowledge giuen me straightly, as with a metwand, to measure the estate of things to come; so Christ the great Angel of the couenant assisting me, commanded me to arise from all earthly affections, and to prophesie nowe the precise measure of times, that God hath carefully appointed ouer his true, inward and invisible Church, his holy religion, and all the true professors thereof.		
2 But the court which is without the temple cast out, and mete it not, for it is giuen vnto the Gentiles, & the holy Citie shall they tread vnder foot two and fourtie moneths.	2 But as for the ^a outward and visible face of the pretended Church, it must bee rejected from God, and no care, mesure, nor account had by him thereof, because it must be giuen ouer to Antichristian and Idolatrous people: who shall subdue his holie ^b Church and spirituall <i>Ierusalem</i> , and treade it vnder foote ^c 1260. yeares.		
3 But I will give power vnto my two witnesses, & they shall prophesy a thousand, two hundred,	3 Yet in the meantime shall GOD giue that grace, that his two Wit-	Anno Christ 300. The Ecclesi-	for after the yeare of God 300. the Emperor <i>Constantine</i> subdued all Christian Churches to Pope <i>Syluester</i> ; from which time, til these our daies; euen 1260. yeare, the Pope and his Cleargie, hath possessed the outward & visible Church

of Christians, treading downe and suppressing all that truly opposed against their abuses.

3 Seeming to authorise the old and new Testaments, and to preach therof these 1260 years, yet not rightly interpreting them, but obscuring them with mens traditions and coloured glosses.

4 These Testamentes be as two 8 Oliues, to anoint vs Kinges and Priestes to our God, and as two 8 Lanternes, to illuminate vs with the true light of his holy Spirite: These abide and stande before God with his elect vpon earth.

5 If any Heretick would peruert these, the^h fire of godlie zeale, proceeding from the mouthes of their professors, shal confound these hereticks. And if any Atheist would vtterlie subuert these Testamentes, they shall be destroyed and die eternally.

6 These haue such authoritie, that the heauen shall be closed & no rain shal descend from thence, and tyrannie & bloodshed shall be among the people of the earth, and the world scourged with all kinde of plagues, during all the daies that these testamentes and professors thereof do so prophetic and threaten vs for our iniquities: yea euen so oft, as they list to pronounce Gods wrath against vs for that cause.

7 Now after the primitive Church had received and admitted these testamentes, & confirmed the same in the counsell of Nice, anno

nesses, the^d olde and newe Testamentes shall be authorised, and shall preach & prophesie these^e thousande two hundred and three score yeares, though not in their due apparell, but disguised with the obscuritie^f of mens traditions.

dreth and three score daies, close the in sackcloth.

4 These are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurte them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt the, thus must he be killed.

6 These haue power to shutte heauen, that is rayne not in the daies of their prophesying, & haue power ouer waters, to turne them into blud, & to smite the earth with all manner of plagues, as often as they will.

7 And when they haue finished their testimonie, the beasts that

that cometh out of the bottomlesse pit, shall make warre against them, & kill them.

8 And their corpses shall lie in the streets of the great citie, which spirituallic is called Sodom and Egypt where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, & gentiles, shall see their corpses three daies and a half, and shall not suffer their corpses to be put in graues.

Monarch, rising from the deuill, shal strue against them, and shall overcome the, and shall deprive them of their spiritual meaning and liuelie sense.

8 And their dead letter shal ly as dead carkeises patently, throughout all the jurisdiction of that great Antichristian citie, which spirituallic is^l as Sodom, in all stinking and vn-naturall lecherie, & as^l Egypt in tyrannie & oppression ouer the sants of god, for euē there, Christ our Lord, in many respects is continually crucified, and put to death.

9 And they of all tribes, people, togs, and nations shal see this dead letter, lying as deade carkeises, the said space of 1260. yeares, and shall not suffer the same to be duly buried, fetled, and ingraued within their breasts.

Christi. 322. euen from thece forth the Roman and papisticall empire hath trobled those scriptures of God, with humane traditions & superstitions, and so hath preuailed, that the true sense & meaning thereof, was as deade out of the world.

8 And this dead letter did lie obscured in Latine, throughout all the Empire of Rome, that great citie, that is more vile in all stinking Sodomie than Sodom it self, & a more tyrannicall Empire ouer Gods Church than Egypt was: for in it Christ is daily crucified in his members, yea, euen in Rome was Christ himselfe crucified, in that he suffered death vnder that Empire, & vnder Pontius Pilat, one of the magistrats thereof.

9 And all the Roman & Papisticall empire, had of those Latine & il glosed Bibles patent in their Churches & houses, during the said 1260 yeares of their raigne: all the which time their Legendes, and other fables were

were more ingraued in their harts, than these Testaments of Gods truth.

10 Yea, they rejoiced when the fearful threatenings of Gods worde wer hid, and the Popes plausible pardons opened vp, and offered to them, and made merie in their Christmas and Easter feastes, sending for gladnes their propines and gifts at new-yeares-day and hanfell Mōday: Wheras if they had known the fearfull sentence of the Scriptures, they had not so rejoiced in mens traditions & earthly pleasures.

11 But now are these 1260 yeares expired in *an. Christi* 1560 or thereabout, & the Scriptures of God are liuely and quicklie interpreted & restored to the true estimation and honour: & thousandes conuerted daylie from their former *Papistry* to the true feare of God.

12 Hearing it openly preached by the most true professors of God, that these his holy Testaments haue authori-

and

Scriptures

during

the

10 For all that dwell in earthly pleasures, shall be merie to see Gods worde so smothered, & shall reioice together, and send giftes and propines euerie one to another: For these two testaments wold haue preached against sinnes, & prophesied their destruction, and haue troubled the glad estate of these that dwelt in earthly pleasures.

11 But after the said 1260. yeares, the liuely Spirite of interpretation from God shall quicken them vp, and they shall bee authorised and set vp in estimation, and the feare of God shall come vpon the hearts of al men that shall then rightly see and consider them.

12 For by the voice and preaching of Gods heauenly and true Church, they were chosen and called vpon, to ascend

10 And they that dwell vpon the earth, shall reioice ouer the and be glad, and shall send giftes one to another. for these two Prophets vexed them that dwelt on the earth.

11 But after three daies and an halfe, the spirit of life coming frō God, shall enter into them, and they shall stande vpon their feet, and great feare shall come vpon them which saw them.

12 And they shall heare a great voice frō heauen, saying vnto the, Come vp hither. And they shall ascend

vp to heauen in a cloude, and their enemies shall see them.

vp to them, and bee promoted aboue all humaine traditions, & they arose vp, and were promoted to their due honour & authoritie, among them of that heuenlie and true Church, while as yet they were but cloudie, dark, and vnknowne to the worlde: then shall their enemies the Anti-christians, nowe begin to see & perceiue their authoritie.

13 And the same houre shall there be a great earthquake, and the tenth parte of the citie shall fall, and in the earthquake shall be slain in number seven thousande: and the remnant shall be afraid, and giue glorie to the God of heauen.

13 And the great Empire of the earth shall quake and be commoued: and the tenth parte of the Antichristian Synagogues, and buildinges shall bee ruined, & in that commotione seue thousand of those men shall be depriued of their rents whereon they liued, and the rest of these shall repent, and feare the Lord, and shall giue glorie to the God of heauen.

14 The second

14. The second of

Anti-

christ

his

raigne.

tie and authentikenes aboue al decrees, writs and traditions of men, and therefore (how dark & despised soeuer they seemed before) are onlie to be brought in as witnesses of Gods holie truth: and now this authoritie of these holie Testaments is become so clear & euident, that the very Papists do see and perceiue the same, and must needs admit their testimonie.

13 At this time this *Romane* and *Papisticall* Empire, is greatlie shaken, for the tenth part thereof, euen all their Temples, Abbaies, Frieries, Nunries, and other their cities and ciuill pollicies through *England*, *Scotland*, and diuers parts of *Germany* are pulled downe and destroyed: And of their Bishops, Abbots, Priors Channons, Monks, Friers, and Priests, a great number depriued of their rents, and livings, and the rest repenting their idolatrous *Papistry*, become true professors of God.

14 This

L 3

14 This Papisticall kingdome suffered great trouble by *Turkish* dominatours, and far greater by the *Mahometane* Emperours: and these troubles are passed, but now thirdlie, and greatest of all, these Ministers of Gods trueth, arising in this age, since the yeare of God 1541. shall bring it to utter wracke.

15 For, that yeare began the seventh age, wherein, the last daies approaching, all the Empires and kingdomes of the world must be trodden downe, and Gods, and his Sonne Christes eternall kingdome, only erected.

16 And Gods holie Scriptures, which lay as dead the time of the Antichristian raigne, now being restored to their former authority and honour, doe stirre vp the harts & mouths of all true professours, to humble themselves, and to yeeld their due praise and honour to God almightie, saying.

the greates woefull plagues, that that Empire should suffer is past, and this is the third, & last that approacheth at hand.

15 And the Angels of the seventh & last age, blew out the plagues of Gods wrath, and then were there great voices of gladnesse, solenlie heard through out all the Church of God, rejoycing, and saying, Nowe all the kingdoms of the earth are thrown down, & that holy kingdome of God, and his Son Christe Iesus, (who reigneth for ever & ever) onlie set vp.

16 And the 24. bookes of the olde Testament (dead, and vnmencioned, since the daies of the primitive Church) now appears before God in their due and accustomed place and estate prostrating themselves, yeelde by the mouths of their professors, praise & worship to God, saying,

woe is past, and behold the third woe will come anon.

15 And the seventh Angell blew the trumpet, and there were great voices in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christe, and hee shall raigne for euermore.

16 Then the four and twenty Elders, which sat before God on their seats fell vpon their faces and worshipped God.

17 Saying,

17 Saying, we giue thee thanks, Lord GOD almightie. Which art, and Which was, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angrie, & thy wrath is come, and the time of the dead, that they should be judged, & that thou shouldst giue rewarde vnto thy seruantes the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, and shouldst destroye the which destroye the earth.

19 Then the temple of God was opened in heauen, and there was seen in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thunderings, and earthquake, and much haile.

17 O our Lord God almightie, who was, who is, and who now shall returne to judgment, wee yeeld thee most hartly thanks, for that now thou hast taken vpon thee thy great and mighty power and strength, & doest now only raaigne over all.

18 And the wicked nations are angrie thereat, but thy wrath is come vpon the, & the time of the general judgment is come, that the dead must rise, and thy holy seruants, the Prophetes, and Saintes, and all men both great and small, that haue feared thy name, must receiue the reward of eternall life: but contrariwise, those must be rooted out, and cast into eternall damnation, who haue seduced the world, and polluted the earth with their abominations.

19 And vntill that day (nowe shortly approaching) the true Temple and Church of God shall be made patent, vouchable, visible, and open to all his heauenlie and true elect, and among these of that true Church and heauenlie elect, shall Christ, the true Ark of our couenant, and atonement with God the Father be seene, knowne, & vnderstood, preached out, and constantlie aduouched. In that time there shall be great shewings forth of tempestuous troubles, great noise, rumours and threatnings of warres, and great trouble and commotions vpon the Empire of the earth: And the colde and tempestuous haill of partialitie, self-loue, and lack of charitie, shall extinguish and quench out that ardent zeale, that we owe towards God, and the feruent loue and charitie, that we owe to our neighbour.

Notes, Reasons, and Amplifications.

The temple of *Ierusalem* contained three partes, to wit, the vtter part, where all men resorted, the inner place, called the holie place, and the innermost part, called the holiest of all. These two

holie

holy and holiest parts that are within, represents here the true latent and inuisible Church, and the vttermoſt & moſt patent parte, represents the outward and viſible pretended Church, this vtter court is without the temple, if yee call onely the holy and holieſt places to be the temple: but if yee call the whole worke to be the temple, then is this vtter court within the temple. as a parte of the whole: and therefore ſome reade, *atrium quod eſt intra templum*, and ſome reade, *atrium quod eſt extra templum*, &c. Alwaies in this viſible and outward face of the Church, represented here by this outward court, *Paul* doth mean, that the Antichriſt muſt ſit. 2. *Theſ.* 2. 4. and therefore, it is commanded here to be caſt out, and noe care, meſure, nor account thereof to be taken of God.

^b The holie citie is not one only citie, but is ſpirituall *Ieruſalem*, euen the true Church and Spouſe of Chriſt Ieſus, generally throug the whole world, as *Reuel.* 21. appeareth.

^c That theſe 42. moneths, are 1260. yeares, is prooued by our 1. 15. & 16. Propositions, and that this account of 1260. yeares be- ginnes about the yeares of Chriſt 300. or 316. is prooued by our 36. proposition, and that this time, the Antichriſt muſt ſitte ouer the Church of God, read 2. *Theſ.* 2. and that ſo doth the Pope pro- feſſing himſelfe the head of the Church, read lib. 5. *Sexti, Canone ſælicis: in glosſa*, and lib. 3. *Sexti Tit.* 16. *can. periculoſo*, hereof read alſo the 2. ſyntheſis of our 26. proposition.

^d That the old and new Testaments be theſe two witneſſes that here teſtifies of God, is prooued by our 21. proposition.

^e That 1260. daies meanes here 1260. yeares, is prooued by our 1. 15. and 16. propositions: and that they begin *Anno Chriſti.* 300. or 316. or thereby, is declared in our 36. proposition.

^f Call to minde, how in the daies of Papiſtrie, none durſt vnder the paine of their liues haue the Bible in vulgar language, but all the ſcriptures wer hidden vp from the vulgar people in Latin lan- guage, and wer hidden vp from ſimple ſchollers, by wrong glosſes and falſe interpretations, as who would hide vppe and diſguiſe a prince in ſackcloth. Of theſe wicked glosſes and falſe translations, wreſted by the originall Hebrue and Greeke, there is diuers to be ſcene in that age, ſuch as euen now, and lateſt of all the *Rhemisſe* Testament.

^g There is mention made of theſe in *Zach.* 4. where the Pro- phet

phet ſpeking of *Zerubbabel*, & of *Iehoſhua* the ſon of *Iehozadak*, their repairing vp of the materiall Temple, introduceth in that viſion a figure of theſe two Candleſtickes, and of theſe two Oliues or Te- ſtaments, they yeeld ſpirituall oyle, both to the Lampes of the ſe- ven primitiue Churches, as alſo now to vs, to kindle our Lampes againe anew, againſt our bridegroomes comming to judgement. *Matth.* 25. 1.

^h How the enemies of God and his word, are confounded with the fire of godlie zeale, is teſtified *Pſal.* 20. 9. 10. and *Pſal.* 78. 5. 6. Alſo, how manie blaſphemous heretikes haue bene confounded by the mouthes of Gods miniſters, and afterward died moſt hor- rible deaths, in histories may be ſcene.

ⁱ That this beaſt is the *Romane* and Papiſticall Empire, by the whole indices and tokens thereof, is moſt clearlie declared *Apoc.* 12. and 13. and 17. and evidently prooued by our 24. proposition.

^k This greate citie and ſtreets thereof (though chieflie it mea- neth the Antichriſtian citie, which, God willing, both hereafter ſhall be, and is heretofore, proposition 23. prooued to bee *Rome*) meaneth no one citie, but all the landes, cities, and places of the world, ſubject to the Antichriſtian Empire: Euen like as contrari- lie, ſpirituall *Ieruſalem*, meaned all thoſe throug the worlde, that were of the true Chriſtian Empire, as is before ſaide in the note ^l hereof.

^l This citie being called here, not ſimplie *Sodome* nor *Egypt*, but ſpirituallie, like as hereafter (*Apoc.* 17. 5.) the ſame is called not ſimplie *Babylon*, but myſticallie *Babylon*: meaneth thereby, that that citie is not named literallic *Sodome*, *Egypt*: or *Babylon*, but that becauſe it is poluted with their vices; and like to them it is: there- fore, ſpirituallie compared to them.

^m Chriſt is ſaide to bee crucified in this Antichriſtian citie of *Rome*, for foure cauſes: Firſt, for that as the Iewes did put Chriſt to death, who is Gods true incarnate Worde, and deprived him of this earthlie life: So the Antichriſt here, hath ſlaine Gods holie Word and Scriptures, by depriuing them of their true ſenſe, which is their ſpirituall life, and the execution of this ſlaughter procee- deth from *Rome*. Secondlie, whereſoeuer Chriſt is truelie preached and afterward deſpiſed (as in *Rome*) he is ſaide there to be crucified *Gal.* 2. Thirdlie, whereſoeuer Chriſts members are crucified and af-

afflicted, there Christ esteemeth himselfe to bee crucified and afflicted (Mat. 25. 40. 45.) But in *Rome* manie martyres haue suffered death: Therefore, &c. Fourthlie, because (by the note ^k preceeding) the whol Antichristian and Roman Empire, is comprehended vnder the name of this chief metropolitan city therof, which is *Rome*; But vnder the *Romane* Empire, and by *Pontius Pilate*, one of the magistrates thereof, was Christ crucified: Therefore, in this citie, (which specially meaneth *Rome*) is Christ figuratiuelie saide to bee crucified.

ⁿ That these three daies and an halfe, are 1260. yeares, is proved by our 15. and 16. propositions: and that these yeares began betwixt the yeares of Christ 300. and 316. is declared in our 36. proposition.

^o In consideration of the tenne dominions that were vnder the *Romane* and *Papisticall* Empire, it may well be esteemed, that the Abbeyes, Monasteries, and *Papisticall* places of *England*, and *Scotland*, with the addition of manie in *Germanie*, and some in *France*, that were ruined and pulled down, about the time of the yeare of Christ 1560. were no lesse than the tenth part of al the Antichristian citie or *Papisticall* policie.

^p At this time, the tenth part of the *Papistical* Empire being reformed, and the idolatrous policie destroyed, it is specified here that seuen thousand were slain, that is, they were degraded of their dignities & honors, and spoyled of their rents, wheron they liued: for (as hereafter, Apoc. 13. 15) to giue life to the image of the beast is nothing els but to confirme, authorize, & inaugurate it, wherby it may enjoy office, honour, and rent: So here, to slaie, is as much as to degrade and deprive them of their offices, honours, and rentes, whereon they did liue. As to the precise number of seuen thousande, the like, and like number yee shall finde 3. Reg. 19. 18. and Roman. 11. 4. which wee must not thinke to bee so preciselie spoken, as if there were no oddes: for such reasons, as you shall reade Apoc. 7. note ^f thereof, and Apoc. 9. note ^h thereof.

^q That in this age (which began in the yeare of Christ, a thousand, five hundred, fourtie and one, and endeth, at the farthest, in the yeare of Christ, a thousande, seuen hundred, fourescore, and fixe,) the *Romane* and *Papisticall* Empire, and all tyrannical king-
domes

domes shall bee suppressed, and Christs kingdome onelie erected: and the last judgment, ending all prophecies shall come, is manifested by the oath and vowe, made Apoc. 10. 6. of which, reade the notes ^e and ^f thereof.

^r How this true temple of God, was patent in the daies of the true primitiue Church, and then closed vp againe, to these dayes is said in the discourse of the 20. proposition, and shall be confirmed hereafter, *Reuel.* 15. 8. and note ^b thereof: Wherby they notable erre, that think the Church of God euer to be patent, publik, and visible, seeing by the former verses 2. 3. 7. and 8. it must bee trod downe by the Antichrist. 1260. yeares, till at length here ver. 19. a little before the latter day, it be made publike, patent, and open to all men.

^s This cold haile of partialitie, iniquitie, selfe-loue, and lack of charitie, is not onelie here the last token, that preceeds the day of judgment, but also it is the very cause why the day of judgement shall be hastened before the said 1786. yeare come, as *Matth.* 24. 12. 22. testifieth. Of this selfe-loue and partialitie of the latter day testifies Paul 2. *Tim.* 3. 2. The remanent and perfect historie of the latter day is here omitted, and remitted to the 24. chapter, as shall be discussed there at length, and was already noted *Reuel.* 10. note ^d thereof, and in our progresse vpon the 11. proposition is mentioned. And so endeth the orderlie parte of this *Revelation*, beginnig at Christes baptisme, and continuing vntill the latter day.

More followeth the amplificatiue part of the *Revelation* of the Euangelist S. Iohn, containing a repetition, amplification, and exposition of such notable things, as before are but summarie intreated of in the former part.

CHAP. XII. THE ARGUMENT.

The Spirite of God, for our full instruction, minding to repeat, amplify and expound in this last part of the booke, such matters as hath bene summarie and obscurelie treated of in the former part, of the which this last Ecclesiasticall historie being the chiefe: He therefore beginneth in this twelfth chapter againe, to expound and repeat the

the same after the maner of a battell betwixt Christs Church, holy Spirit, Word, and true professours on the one part: and the Deuill, the Antichristian & Romā Empire on the other part: In which is described the strife & malice that Sathā, by his Antichrist, executed against the visible, Apostolik & primitiue Church, which first conceived, imbraced, & preached forth Gods word, & against that holie word, which they preached forth. So that the true Church became latent and invisible, and God kept and reserued his holie word in puritie, in the hearts of that invisible and true latent Church, by meanes of his holie Spirite working in them, whereupon followed out a spirituall battell, the spirite of Sathan struing in the minds of the Elect by false doctrine, and other entisements against the Spirit of God: But Sathan seeing that he preuailed not in that spirituall battell, against the soules of the elect number, hee raiseth, by his Antichrist, persecution corporally, against the bodies of every particular professour.

Historicall application.

IN the daies of Saint Iohn, the true Primitiue Church of Christe flourished, the Euangel increased shining as the Sun, so that the professours thereof, despised the glory and dignities of this worlde, casting downe all their rents at the feet of the Apostles to be distributed in common to the whol church (Act. 4. 35.) hauing no other crown of glorie, than the crosse of christ, and doctrine of his A-

Paraphrast. exposition.

AND there was shewed to me the great and marvelous vision of Christ his heauenlie ^a spouse and true Church, ouershadowed euerie where, with the bright light of his Euangel, shining as the Sun, and she condemned & trode vnder his feete, all the glories of this world which are as mutable as the Moone, & shee was crowned

The Text.

AND there appeared a great wonder in heauen: A woman cloathed with the sunne, and the moone was vnder her feete, and vpon her heade a crown of twelue starres.

^a And

with the triumphant doctrine of the twelue Apostles.

² And shee was with childe and cried, traveling in birth, and was pained readie to be deliuered.

² And within her bowels, she conceived & meditated ^b Gods true word, and with her mouth preached and proclaimed out the same, & was pressed by the Spirite of God, to yeeld forth and teach the same, as a woman is pressed to yeelde forth her birth.

³ And there appeared another wonder in heauen: for beholde, a greater dragon, hauing seven heds and ten hornes, & seven crowns vpon his heads:

³ Then on the contrarie part, I beheld amongst Gods heauenlie and holy elect & lo, the devill ^c that horrible and bloody dragon (in the person of that Empire, whose seate and citie standeth vpon seven hills, and hath vnder it tenne confederate kinges, and hath had seven princely estats gouerning it)

⁴ And his tail drew the third part of the stars of heauen, and caste them to the earth. And the dragon stood before the wo-

⁴ With the poyson of his taile, drew after him the third part of Christians, from their heauenlie contemplation, to earthlie affe-

poibles. Gal. 6. 14.

² Altogether bent in their harts, to conceiue and contemplat Gods true word, and in their mouths and works to teach the same, and expresse the fruits therof;

³ But sodainly after the primitiue Church, the deuill stirred vp his instruments, even the mighty empire of Rome that great citie, that is situate vpon the seven notable hills *Palatinus, Coelius, Ianiculus, Auentinus, Quirinalis, Viminalis, & Esquilinus*, & hath these ten Christiā kingdomes, *Spaine, France, Lombardie, Englad, Scotland, Denmarke, Sweden, The kingdome of the Gothes in Italie, and of the Hunnes in Pannonia or Hungarie, and the Exarchat of Ravēna*; confederat with it, & haue their Empire governed by seven estates, all ruling successiue after other as kings, to wit, 1. Kings, 2. Consuls, 3. Dictators, 4. Triuirs, 5. Tribuns, 6. Emperors, 7. Popes.

⁴ By meanes of the which Romane & Papisticall

piticall Empire, the deuill hath drawne after him, much of *Europe*, & of *Asia*, euen the large third part of the world, causing their Pastours and Ministers to leaue their heuently doctrine, and to teach Antichristian Apostasy, for loue of dignities, rents, and earthly benefices: for the deuill was so ready, that howe soone the true word of God was sown by the primitiue church incontinently he raised vp the Papisticall Antichrist to deuoure and confound the same with false glosses, and sinister interpretations.

5 But contrary to their expectation, that pure doctrine of the Euangell, preched by the primitiue Church, was referued by God amōg the invisible Church, till at length, it should rule ouer all the kingdomes of the earth, and so God preserved his worde in puritie.

6 But his visible Church was bannished and made invisible among a fewe godly per-

sons: and this dragon and his members awaited vpon Gods Church, & holie Spouse, that preached and expressed out the fruit of Gods word, that how soone she had preached out that word, he might choke the same, and deuoure the fruite thereof.

5 And she deliuered & expressed forth her fruit, and increase of the true^d incarnat Worde, Christ Iesus, who shal rule and gouerne all nations vnder the scepter of his seruitude: And God accepted this fruit of his holy Word vnder his protection, & authorised it among his holie elect.

6 Whereof the visible number, euen Gods true Church & Spouse was chased away, and remained invisible and solitarie among certaine priuate persons, predestinated and elected of God: where shee was nourished, and

man, which was readie to be deliuered, to deuoure her child when shee had brought it forth

5 So shee brought forth a man Childe, which shoulde rule all nations with a rod of yron: & her sonne was taken vp to God, and to his throne.

6 And the woman fled into the Wildernesse, where she hath a place prepared of God, that they shulde feede her there a thousand, two hundreth and threescore daies

7 And

toltered with their godlie praiers and secret meditations, during the space^f of 1260. yeares.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the dragon fought and his Angels.

7 Hereupon proceeded a greate and heauenly strife, for God the 8 holie Spirit and third comforter, by his ministring Angels and godly inspirations, fought against the deuill, that old dragon; who with his wicked spirites & temptations fought, & withstood the spirit of God within vs.

8 But they preuailed not, neither was their place found any more in heuen.

8 But Sathan preuailed not, neither obtained any place amongst Gods hevenlie and faithfull Elect to ouercome them.

9 And the greate Dragon, that olde Serpent, called the Deuill and Sathan, was caste out, which deceiueth all the world: hee was euen caste into the earth, and his Angels were caste out with him.

9 And so that wicked dragon and olde serpent, who justly is called an accuser and odious, who deceiues all the whole world, (now restrained from overcoming the faithfull and heauenly elect souls) is cast out, he, his members and instruments, hauing onely permission to

so, who successiuelly after other entertained the truth all the daies of the Antichrist, from the daies of Pope *Sylvester* the first, to these our daies, euen 1260 yeares.

7 For at the *Pentecost* after Christes ascension was the holy Spirit and thirde comforter sent, downe to dwell in our mindes, and therein to fight and withstand all the priuat temptations and motions of the deuill, vsed against the christian Church. For the deuill hauing first seduced the outwarde, visible, & Antichristian Church, now striueth against the Spirite of God, in the inward mindes of the invisible Church.

8 But he by his temptations & intisements, is no waies able to overcō the mightie force of Gods Spirit working in our spirits, far les to possesse the souls of the faithfull and heauenlie Elect.

9 So that now in Christ his passion, that craftie Seducer & accuser, & his members, hauing no power against these electe souls

soules doeth most cruel-
lie extend his tyranny a-
gainst their fleshlie bo-
dies onlie.

10 Therefore, with vs,
and for our cause, al the
Angels of Heaven doe
yeeld praise and thanks
to God æternall, saying,
Nowe is there salvation in heaven prepared for
Gods elect, and the strength and kingdome of our
God, and power of his Sonne Christ Iesus, is enlar-
ged ouer all: for the accuser of the elect souls (who
are euen as brethren vnto vs his Angelles) is caste
downe and displaced: for continuallie, since the fal-
of the first *Adam*, he accused them therfore in gods
justice.

11 But nowe they haue ouercome this their ac-
cuser, in the blood of the second *Adam*, Christ Ie-
sus, and in the constant testimonie they did beare
of him, not regarding their liues, but being con-
tented to suffer martyrdom for his sake.

12 Therefore, reioice all yee godlie and celesti-
all creatures: but woe bee vnto you, that doe fixe
your fœlicitie on earthlie glorie and affections, and
doe plunge your selues in the muddie seas & tum-
bling cares of this worlde, for the Devill is sent
down amongst you, raging in great furie, knowing
his time to bee short, for that the worlde draweth
neere to an end.

13 So then, Sathan se-
ing himself secluded frō
anie farther power a-
gainst the elect, but only
a lytle power ouer the
earthlie bodies of the
true Church, stirreth vp
the Bishops of *Rome* to

tempt, trie, and per-
secute their earthlie
bodies.

10 For which deli-
very of our souls, ther
wer voices of thank-
giving and great joy
among all the Angels
of heaven, saying,

10 Then I hard
a loud voice say-
ing, Nowe is sal-
uation in heauē,
and strength, &
the kingdome of
our God, & the
power of his
Christ: for the
accuser of our
brethren is caste
down, which ac-
cused them be-
fore our God
day and night.

11 But they o-
uercame him by
the blood of the
Lambe, & by the
word of their te-
stimonie, & they
loved not their
liues vnto the
death.

12 Therefore,
reioice yee hea-
uens, & yee that
dwel in them. wo
to the inhabi-
tants of the erth
and of the Sea,
for the Devill is
come down vn-
to you, which
hath great wrath
knowing that he
hath but a short
time.

13 And when
the dragon sawe
that he was cast
vnto the earth,
hee

13 Nowe Sathan
perceiving himselfe
so ouercome, that
he had no more pow-
er but ouer the earth-
lings (as being Prince
of this worlde) hee in-
the person of the An-

hee persecuted
the womā which
had broughte
foorth the man
childe.

14 But to the
Woman were gi-
uen two winges
of a great eagle,
that shee might
fle into the wil-
dernesse, into
her place, where
shee is norished
for a time, and
times, and halfe
a time, from the
presence of the
serpent.

15 And the
serpent cast out
of his mouth
water after the
woman like a
flood, that hee
might cause her
to bee caried a-
way of the flood.

16 But the
earth holpe the
woman, and the

tichriste persecuted
the true and visibie
primitiue Church,
and spouse of Christ,
who had procreated
& brought forth the
noble frut & increas
of Gods Word.

14 But God ar-
med her with the
swift^h winges of his
protection, whereby
she became his inui-
sible Church, and fled
from the open assem-
blie, to the priuate
heartes of particu-
lar godlie men, as to her
desart place, where
she (as is said before)
was nourished with
godlie meditations,
for the space of a
thousande, two hun-
dred and three score
yeares, free from the
poyson of that dra-
gons heresie.

15 Then spewed
Sathan out of his
mouth, a floode of
false doctrin and he-
resie, that hee might
seduce God his true
Church therwith.

16 And the earth-
lie & visibie Church
of the Antichrist, did

vsurp temporal dignitie
and Antichristian supre-
macie, aboue all the visi-
ble Churches, whereby
these seuen Churches of
Asia, that *S. Iohn* wrot to,
and other Apostolicall
Churches, were still per-
secuted by that Romane
Church, til their whol vi-
sible number wer fain to
imbrace the Romā Apo-
stasie, in sted of that true
word, that sometime was
preached among them.

14 So God from these
daies forth, viz. from the
yeare of Christ 316. hath
withdrawne his visibie
Church from open assem-
blies, to the harts of par-
ticular Godly men, wher
successiuelie it abode in
puritie, inuisiblie all the
daies of the Antichristiā
raigne, euen to these our
daies, the space of 1260.
yeares.

15 Then this deuillish
Antichrist, & *Roman* seat,
fearing least the small
sparke of Gods inuisibie
Church should sometime
reviue, & extirguish their
synagogue, preached &
set out such plausible he-
resie, as might trap & al-
lure the inuisibie church
such

such as *merits* and *works* of *supererogatio*; deseruing (as they say) more than heauen, with *Indulgences*, and *pardons* for sins, although they shuld deserue worse than hell.

16 Which, with manie more plausible heresies, their visible Church hath whollie imbraced: yet euer som of the true invisible Church haue remained in their puritie.

17 Whereupon the deuill, in that *Romish* Antichrist, is so intraged, that wheresoever particularlie these dispersed children of Gods true invisible Church, their works and bookes are apprehended they (at all burned together, and persecuted with fire and sword.

18 And these thinges did *S. Iohn* foresee, & further, as followeth, standing on the seashore of *Pathmos*,

so drinke vppe and swallowe euerye droppe of that doctrine, that the true invisible Church, did abide pure, and did not gette one droppe of that poyson, that *Sathā* had spewed out.

17 And the deuill ragged in ire against that invisible Church, & proceeded in persecuting the residue of her children, which from thence forth do obserue the commandements of God and do beare true lie and constantlie, the testimony of Iesus Christ.

18 And I stood on the sea¹ shore of *Pathmos*, beholding the visiō, which followeth.

earth opened her mouth, and swallowed vppe the flood, which the dragon had cast out of his mouth.

17 The deuill was wrath with the woman and went, and made warr with the remnant of her seed, which keepe the commandements of God and haue the testimonie of Iesus Christ.

18 And I stood on the sea¹ sand.

Notes, Reasons, and Amplifications.

^a That this woman clad here with the Sunne, &c. is the true Church of God, is prooued by the 22. proposition.

^b How the true church euer traueled to procreate more children to God, in whome Christ is continually conceived, formed, and spiritually borne: ye shal read the *Galathians*. 4. 19. where *Paul* calleth the *Galathians* his little children, of whome he trauelled againe

gain in birth, that Christ may be formed and shapen in the: where by it is evident, that the Church of God is this *Woman*, and Christs true word is the fruite and *birth*, that shee formes and produceth into the hartes and bowels of the elect.

^c That this Dragon is the Deuill, it appears plainelie by the 9. verse hereof following: and that this shape and figure of his, of seuen heades and ten hornes, and that the 1260. yeares of his reign are the proprieties and notes of the Lattine or *Romane* empire, is prooued by the 24. proposition. Hereby then is meant, that the deuill, in this strife against Gods Church, vsed or clothed himselfe with the person of the *Romane* or *Latine* empire.

^d This man-child that ruled all nations with a rod of yron, is called (*Psal.* 2.) Christ the Sonne of God, and (*Reuel.* 19. 13.) he is called *the word of God*, which are both one, seeing that word tooke flesh, and was incarnate, *Iohn* 1. 14. Gods Church then, and true spouse, is said to produce this birth of this man-childe, when they preach forth the true worde of God, and his sonne Christ Iesus, reade hereof *Gal.* 4. 19. howe Christ must bee formed and shapen in vs, &c.

^e Seeing by the opinion of *Methodius* and *Primasius*, and diuers old writers, these notes of these woman agree not with the Virgin *Marie* in particular, but with the whole Church of Christ in generall: Therefore, and by these wordes of this text, and by our 16. proposition, it is certaine, that the Church of Christ must lurke & abide invisible. 1260. yeares, vnder the Antichrist, where through they are deceiued, that think the true Church to be euer visible, patent, and publike, or yet the publike and visible Church to be euer Gods true Church.

^f That 1260. daies in prophecies, signifie 1260. yeares is prooued by our 1. and 16. propositions, and that these yeares beginne at *Syluester* the first, about the yeate of Christ, 316. is proued in the 36. proposition.

^g That both in *Daniel* 10. 13. 21. and *Daniel* 12. 1. and also in this place, *Michael* is taken for one of the persones of the Trinitie, euer either for the Sonne, or for the holie Sprite, it is certaine, by the properties contained in these textes, for there is *Michael* called one of the first Princes and our Prince, and so, is both Christ and the holie Spirit, the first Prince before all beginning, &

the last after all ending; euen α . and ω . and is also prince ouer vs, yea, hee is a Prince for vs that are his elect, who (as saith *Daniel* there) stands for *Daniel's* people, euen for the true and spirituall Israelites, and so standeth both Christ in heauen as our Mediator with God, and the holie Spirite on earth with vs, as our defender and gouerner: Againe, with the name of *Michael*, which is to say, *who is like God*, or otherwise, *Deus percussiens, a beating or striking God*, (*ex Hieronymo de interpretatione nominum*) doth both the persone of Christ and the holie Spirite agree, for both with the father are one God, and none is like to that God, whereof all the three persons beate and strike downe Sathans tyrannie, and fighte for vs. The question therefore is, which person of the Deitie doeth *Michael* signifie, in these forenamed textes: though some think hee meane Christe, for the properties aboue written, agreeing to Christe: yet in respect (as is saide) the same also doeth agree with the holie Spirit, and in some pointes agreeth not to Christ. Therefore, (in my judgment) *Michael* meaneth the holy Spirit, and not the person of Christ: for seing the man, or one like vnto the Sonne of man that appeared to *Daniel*. (10.) is prooued Apoc. 1. note ¹ thereof, and Apoc. 10. note ² thereof, to be vndoubtedlie Christ: How can it be, that Christ there (Dan. 10. 13. 21.) saith that *Michael* helped him, except that *Michael* be taken for the holie Spirit? For the Deitie distinguished in three persons (although essentially inseparable) euerie person is said in the Scriptures, to help one another, as the Father by the Sonne created the world (Col. 1. 16. & Iohn. 1. 3.) The Sonne sent by the Father, redeemed the worlde. (Luk. 4. 43.) The holy Spirit sent both from the Father and the Sonne comforteth, defendeth, and regenerateth his elect of the worlde: And the Angels are not said to help, but to serue and minister to the Deitie. But contrarily, to deuide one person of the Deitie in two names, & to make Christ named with the one name, to help christ named with the other name, seemeth altogether improper: Whereby, *Michael* that helped Christ, appeareth euidentlie, not to be Christ, but the holie Spirite: and this I speake of these forenamed Textes onelie, and not of *Michael* in the Epistle of *Iude*, where hee representeth an Archangell, who durst not himselfe, but referred it to God, to rebuke Sathan, neither of other parts of Scripture where *Michael* is the proper name of a man.

^h These

^h These Eagles winges doe meane Gods mightie protection, because (Deu. 32. 11) *As the Eagle flotereth ouer her yong, & stretcheth out her wings, and carrieth them on her shoulders: so the Lord hath also kept and preserued his owne*. Furthermore, these two Eagles winges may be taken for the two Testamentes, the olde and the new, with the which Gods true invisible Church clothes her selfe, and therewith flieth from the Antichristian synagoge and assemblie, to her priuate meditations.

ⁱ That this time, times, and halfe a time meaneth a thousande, two hundred and three score yeares, is prooued by our 16. proposition, beginning that date about the yeare of Christ 316. by the 36. proposition.

^k That these Waters and floods mean doctrine, consider by the note 8 of the 8. chap. hereof.

^l Some read this Text to bee spoken of the Dragon, in these wordes, *And it stood upon the sea shore*, and so it may bee interpreted to meane, that Sathan stands readie betwixt sea and lande (according to the 12. verse hereof) to oppresse them both: that is, to seduce all those, that fixe and repose their soelicite on earthlie pleasures and ease on the one parte: and these one the other parte who as the waltering waues of muddie seas, plaie the tyrants, re-ving to themselues the kingdomes of the world: But I rather as- sent to those other, who read, *And I stood on the sea shore*, as if *S. Iohn* would signifie to vs, that he stood on the shore or sea coast of the Ile of *Pathmos*, while as he saw the vision following of the beast arising out of the sea. The like is said in Dan. 10. 4. that hee stood on the banke of the river *Tigris*, where he saw his vision.

CHAP. XIII. THE ARGUMENT.

Having in the former chapter deduced the continuall strife betwixt Christs Church and holie Spirite. on the one part, and the deuill and his instruments on the other part: In this chapter he reneweth a more speciall description of these chiefe instruments, whose person the deuill is to use in all times hereafter, to persecute Gods Church withall: to wit of the whole Latine Empire in generall, and of the Antichrists kingdome in particular, set out respectiuelie

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un.

under the figure of two beasts: the first, ten-horned, the last, two-horned, with all their notes and tokens, agreeing most exactly with the Roman, and Papisticall kingdoms as followeth.

Historicall application.

1 AND among the ambitious tyrants & tumultuous people of the worlde, arose the gret *Latin* or *Roman* Empire, whose chiefe seat and Metropolitane citie *Rome*, is set vp on their seuen hilles *Palatinus*, *Cælius*, *Ianiculus*, (otherwise called *Capitolinus*) *Auentinus*, *Quirinalis*, *Viminalis* & *Esquilinus*, and hath bene governed by these seuē princely governments, *Kings*, *Consuls*, *Dictators*, *Triumvirs*, *Tribunes*, *Emperours*, & *Pops*. Afterward it was devided into ten chief kingdoms, to wit, *Spain*, *France*, *Lōbardie*, *England*, *Scotlād*, *Denmark*, *Sweden*, the kingdom of the *Gothes* in *Italie*, and of the *Hunnes* in *Pannonia* or *Hungarie*, and the *Exarchat* of *Rauenna*, and ouer thart these seuen hils & notable partes of that Empire, were set vp idolatrous tēples, Images, Pillers, Piramydes, & monuments of great ostentation and blasphemous superscriptions & titles, such as *Dis Manibus*, *Minerva*, *fortuna*, *Roma fortunata*, *Roma victrici*, *Roma aterna*, *Plutoni*, *Veneri*,

Paraphrast. exposition.

1 AND I foresaw, that out of the waltering^a waues & muddy seas of Tyrants, ther shuld arise a great and mightie^b Empire, whose principall seate and chief Citie, is placed vpon seuen^c hilles, & should be gouerned by seuen princelie gouernementes; and^d ten seuerall parts of the same Empire ar to bee devided, whereof there shall bee tenne crowned Kings, and every where vpon these seuen hilles, shall bee monuments of ostentation, with proud and blasphemous superscriptions & titles, set vp by

The Text.

1 AND I saw^a a Beaste rise out of the sea, hauing seuen heads, and tenne hornes, and vpon his hornes were ten crownes, and vpon his heades the name of blasphemie.

these Princelie and royall Gouernours.

2 And the beast which I saw, was like a Leopard, and his feet like a Bears, and his mouth as the mouth of a Lyon: & the dragon gaue him his power, and his throne, & great authoritie.

3 And I saw one of his heades, as it were wounded to death, but his deadly wound was healed, and al the world wōdred and followed the beast.

like the Græcian Monarch, in that it swiftly, as with the speede of a^c Leopard, shortly ouer ran the whol worlde, and like the Monarchie of the *Modes* and *Persians*, who mightilie marched forward, as on Beares feet, treading downe all other kingdoms, and like the Monarchie of the *Babylonians*, who (as with the mouthes of Lyons) deuoured vp innocent blood without measure:

And the Deuill gaue him his power & his throne; that is, hee made him^f Prince of the world with full authoritie.

3 And I foresaw one of his chiefest^g governments, as it were vtterlie destroyed and abolished but that losse was mended again, & that government whollie restored, and all men marueiled at the Power and prosperitie of that Empire, and gaue ouer themselves as slaues and ser-

Priapo, and infinite others of olde crected, beside also infinite Papisticall Idols of new.

2 This Empire succeeding to the former three Empires and monarchies, was

So that at length, by their deuilish works of Idolatry, auguries, forceries, oracles of false gods, & by blood-shed, it pleased our God, to suffer these Emperours to conquer and possesse the whol world.

3 But afterwarde, the *Hunnes*, *Gothes* and *Vandalles* subverted that government of Emperours, and abolished them, wherthrough the Empire vaked & lay deade more than three hundred yeares. Yet afterward rose new Emperours againe, intituled of *Germanes*, and *Romans*, of the which *Charle-maigne* was the first, and in them was the Roman Empire in a maner reuiued and restored againe. The greates felicitie of this Empire astonished all men, who therefore called it *Impe-*

rium sacrum, perpetuum & semper augustum, and not onely became subject to it,

4 But also for loue of it, they worshipped the deuill, in the Idolles of *Mars, Minerva, Ladie Fortune*, and others, and did beare such reuerence to that Empire, that by protection of false gods, they thought the same without al compare, & for euer invincible.

5 In this Empire ariseth the Pope, who proudly al- leadgeth himselfe to be God his Vicar, and that hee can remitte sinnes, and exeeme from hell, and such other blasphemies against God: & he begā his mighty power and kingdom, by Pope *Syluester* the first, about the yeare of Christ three hundreth and sixteene, and hath raigned a thousand, two hundreth and threescore yeares.

6 Not onelie blaspheming God and his name, but also boasting that hee hath heauen to sell for money, and can make Saintes in heauen of his owne canonizing, to whome wee must pray, as our Mediators.

7 And whosoeuer would not imbrace these and other his errors, but meaned to

uants vnto it.

4 And they worshipped the^h deuill that gaue such preheminance to that Empire, and they honoured that empire, esteeming none like therunto, or able to make warre against it.

5 Then was ther adjoined to that Empire, aⁱ false mouth, euen an Antichristiā prophet, that spake foorth proudlie things of great ostentation, & blasphemies against God, & hee receiued a mightie power of doing, for the space of 1260. yeares.

6 During the which time, the Empire opened this his Antichristiā mouth, whereby he taught blasphemous doctrin against God, and against his holie name & heauenlie Tabernacle,

4 And they worshipped the dragon which gaue power vnto the beast & they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giue vnto him a mouth, that spak gret things, & blasphemies, and power was giuen vnto him to do two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, and his Tabernacle, & the that dwell in heauen.

7 And it was giue vnto him to make warre with the saints and to overcome them, & power was giuen him ouer every kindred, tongue, & nation.

8 Therefore all that dwell vpon the erth, shal worshippe him, whose names are not written in the booke of life of the Lamb which was slaine from the beginning of the world.

9 If any man haue an care, let him heare.

10 If any lead into captiuitie, he shall goe into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I behelde another beast coming vp out of the erth, which had two horns like the Lamb,

and against all the Saintes that dwell in heauen.

7 And God suffered him to make war against his elect seruants & to subdue the vnder his tyrannie, so that his power extended ouer euery kindred, tongue, & nation.

8 Therefore, all worldlie men, dwelling in earthlie pleasures, shall giue such homage and reuerence as appertaineth to God, vnto that Empire, euen al

these, whose names are not registred among the elect number of Christ Iesus our Sauour, who was predestinat to^l suffer death for vs, before the foundations of the world were laid:

9 But who hath vnderstanding, let him consider Gods just judgement.

10 Whereby these tyrants shall go at length into captiuitie, because they haue led others captiue: & shall be killed with the sword, because they haue killed others with the sword, and this yeeldeth occasion of comfort, patience, and perseverance in faith to Gods seruants.

11 And I considered^m by it selfe, and aparte, the description of this Antichrist; euen howe his kingdom was in a manner, another kingdō

serue God trulie, of these did he persecute, and put to death manie a thousand, extending his tyrannical power, ouer al christian kindreds and people.

8 Whereby worldlie men, addicted to earthly pleasures, revered him as God (Distinct. 96. Can. *Satis euidenter*) kissing his feet, and adoring him, so that in him the name of *Rome* and whole Roman Empire, is esteemed famous, and holden in great estimation and reuerence of all

11 And to returne againe to the particulare description of the Popes kingdome, it arose of the said greate Empire, and contained a two folde power, spirituall & tem-

porall: signified by their two-horned Miter, and by the two swordes, that Pope *Banifac* the eight caused to bee caried before him, saying, *Ecce duo gladij hie*, while as he was clad the one daye in the Pōtificall of a Bishop, the next day in armour like an Emperour, vsurping so double power, but teaching such deuillish doctrine, as before is said.

12 And hee wrought what hee liste (the Emperours yet standing) with no lesse authoritie & power than the Emperour himselte; yea, hee established and inaugurated againe of newe, that decayed estate of Emperours, that nowe started vppe againe by *Charlemaigne*.

13 And hee wrought manie wōders, partly fals as these of the legendary, partly by sorcery, throwing fire out of his sleeues, as sent from heauen, partly by his ordinary ceremonies of cursing, vsed with the setting vp on hie of light torches and burning candles, and then throwing them downe

comming vp out of the former great and stablished Empire of the earth, and that he had double power, spirituall and temporall, euenⁿ Priesthood & kingdom as Christ hath, yet in his doctrine teacheth hee deuillish errours.

12 And he did all that hee liste, in presence of the greatesse Empire, with no lesse power than that first greatesse Empire was wont to do: and he compelled all men to doe homage, reuerence, and be subject to that great Empire, whose gouernement newlie^o was start vp againe, and his former decaies and losses amended.

13 And this Antichrist, wrought many deuillish and deceitfull wonders, so that he made 9 fires of diuers kindes to bee thrown downe from on high to the ground in presence of the whole people, as if the fire of God his

but hee spake like the Dragon.

12 And he did all that the first beaste could doe before him, and he caused the earth & them which dwell therein, to worship the first beaste, whose deadly wound was healed.

13 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And

wrath were at his commaund, to bee brought down from heauen.

14 And deceived them which dwell on the earth, by the signes, which were permitted to him to doe in the sight of the beaste, saying to them that dwell on the earth, that they shoulde make the Image of the beaste, which had the wounde of a sword, and did liue.

15 And it was permitted vnto him to giue a spirit vnto the Image of the beaste, so that the Image of the beaste shuld speake, and should cause, that as manie as woulde not

14 And hee deceived, and terrified the that dwelled on the earth, by these lying signes and terrours, which God suffered him to vse, in presence of all those of the great Empire: & hee^r caused all those that dwell on the earth, to renewe and make vp againe, a new forme of Emperours, or rather Images of the former great Empire, whose imperiall government had bin destroyed and abolished before by the sword, but now is repaired, and restored againe.

15 And God suffered this Antichrist to inspire those Emperours (or rather Images and formes of the greatesse Empire) with the spirit of his errours, so that they should speak and professe his doctrine, and then should hee con-

headlong to the ground, extinguishing them before all the people,

14 Terrifying simple men to obey him, who thought their souls were vndone for euer, by these lying terrours and deceites, which hee vsed against both the people, and Princes of the *Roman* Empire: Also, it was the Pope that caused *Charlemaigne* and his successors newe Emperours, to bee confirmed and established, after that that estate of Emperours had vaked more than three hundred years, by the wars of the *Hunnes*, *Gothes* & *Vādalles*; & ordained Princes Electors, who should choose the King of Romans.

15 Who yet was not Emperour, but as a dead figure, Image, or shewe of the Empire, til hee solenly receiued the Popes injunctions, and did sweare to maintaine his profession, and then did the Pope crowne, inaugurate and confirme him Emperour of *Germanes* and *Romans*: And when the Emperour is so sworne, and cōfederat with the Pope, then

then whoeuer do not reuerence them, and obey their common decrees, wil be pursued of them both, and of all their confederats, to death, by fire and sword, as rebels, apostates, and heretiks.

16 Moreouer, the Pope caused all his subjectes of Christendom, to receiue, and beare in their hands and foreheads, markes & tokens, representing the name of the *Latin Empire*, such as the markes of $\chi\theta$ & crosses of sundry sorts.

17 Els were they not thought to be Christians but excommunicate, and by the Bul of Pope *Martin* the fitt, these were not permitted to vse any trafique or trade of merchandize, that would not subiect theselues to the seate of *Rome*, by marking theselues thereto, in bearing crosses on their foreheads, on Ash-wednesday, and Palme crosses in their handes on Palm-sunday, or by professing their name, that is to say, to be loeue as the *Latin Church* beleue, or to reuerence magicallie the crosses or naked figure of $\chi\theta$,

firme, crown and inaugurate these counterfeit Emperours, with such power, that now al men must honour and reuerence them, & yeelde them worship and obedience, vnder paine of their liues.

16 And he caused all men of all degrees and qualities, to receiue, and beare visible marks or lieries of the Empire, sometimes in their hands, sometimes on their foreheads.

17 And he discharged all men of doing their lawfull affaires, or vsing their trade of merchandize, except those, that doe beare and professe the marke or name of the Empire, or the figure of the number of his name.

18 This is a matter, which requireth wisdom: let him therefore, that hath skill and knowledge reckon the literall number of the name of this Empire, for

worshippe the Image of the Beast shoulde be killed.

16 And hee made all, both smal and gret, rich & poore, free and bond to receiue a marke in their right hands, or in their foreheads.

17 And that no man might buy or sel, saue hee that had the marke or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his

number is sixe hundred, three score and sixe.

same number is also the number of one of the chief^u headsmen, and firste Princes thereof, and the letters of that name make the number of sixe hundred, three score and sixe.

18 Which who wil wiselie consider, shal find more like to $\chi\theta$ (which is the nuber of the name $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$) than to the name of christ; for this $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$ is the name of that king, from whom that Empire is called the *Latin Empire*, & the nuber of that name $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$ is 666. expressed in Greeke by these numerall letters $\chi\theta$.

Notes, Reasons, and Amplifications.

^a Seeing (Apoc. 17. 15.) waters generallie are interpreted to mean al people and nations: the sea where out this kingdome, and the foure kingdomes in *Dan. 7.* ariseth, must needs be the tumultuous people and tyrants of the world, amongst the which, and of whome, the monarchies start vp, conforme to *Esay 57. 20; the vniuerses are like the raging sea that cannot rest, &c.* and *Ezech. 26. 3. I will bring up many nations against thee as the sea, &c.*

^b That beast is interpreted Kings, kingdomes, empires, and monarchies read *Daniel. 7. 17.* and *Dan. 8. 20. 21.* and that this beast is the *Romane kingdome* and empire in particular, is prooued by our 24. proposition.

^c That these seuen heades, are interpreted seauen hilles of the great citie, and seuen sorts of Kinges or gouernors thereof, reade Apoc. 17. 9. 18. and howe Rome is that seuen hilled citie, gouerned by seuen royall and princely gouernments, is prooued by the 23. proposition, and in our foresaid 24. proposition.

^d How this empire of Rome became deuided into ten Kinges or kingdomes, compared to hornes, read Apoc. 17. 12. and the said 24. proposition.

^e *Daniel* (cap. 7.) describing the foure monarchies, compares the first (which was of the *Babylonians*) to a Lyon. The second (which was of the *Medes and Persians*) to a Bear. The thirde (which was of the *Grecians*) to a Leopard: but because to al these, fourthly succeeded the greates *Latin empire*: Therefore Sanct *Iohn* composeth here

here the fourth beast, which represents the same of all the former three, signifying thereby, that this empire lacked no instrument of crueltie, that any of the former had.

^f What throne & seat can this be els, that the Deuil giues to the *Romans*, but that which he promiseth to giue to Christ (*Mat. 4. 29*) to wit, euen the Empire of the worlde, as being the Prince of this world (*Iob 12. 31. & Eph. 6. 12. & Col. 2. 15.*) & so indeede it pleased God to permit the *Romanes* by their deuillish auguries, oracles, forceries & bloodshed, to obtaine the whole monarchie of the earth, to the wrack of other godles people, and at length of themselves.

^g The heads (*Apoc. 7. 19.*) being two waies interpreted; to wit, for seauen mountaines, and for seauen kinges or royall governments. The wounding of one of these seauen heades, must necessarily, rather meane the decay of one of the seauen Princely gouernments, thā any thing concerning any of the hills, specially, seeing experience of the euent hath declared, that the most speciall of these seauen gouernments, to wit, the Emperors, were abolished by the warre of the *Hunnes, Gothes & Vandalles*, and vaked from the daies of *Augustulus*, in the year of Christ 475. vntill the coming of *Charlemaign* in the 806. year, in whose person and successors, that deadly wound of the empyre was healed, & the estate of Emperors renewed.

^h Who can deny but these *Romans*, adorers of these Idols, in whome the deuill actually spake by oracle, in that doing, worshipped the Deuil, seeing the most simple sorte of Idolatrie, is nothing els, but the worshipping of deuils, & are adjunct, *Apoc. 9. 20.*

ⁱ This mouth of the Empire, euen the Pope, that Antichristian prophet, here receiues his beginning of the *Latin* empire, as a member therof, but afterward (*ver. 11.*) he becomes a seueral king, and is particularly described: hereof read the 24. 25. & 26. Propositions

^k That 42. moneths be 1260 yeares, and begin about the 300. or 316. yeare of God, read our 1. 16. and 36. propositions.

^l This slaying of the Lambe from the beginning, meaneth the certaintie of Gods predestination, in that the decree of God, pre-ordinate from the beginning, shal as surelie take effect, as if it had bene already performed from the beginning. *Arctas*, reads this wise, *whose names were not written from the beginning of the world in the booke of life of the Lambe, vvhom was slain*. Agreeable with the like, contained *Apoc. 17. 8.* Alwaies, seeing both the saued number, as also the

the forme of redemption are from the beginning appointed and preordinate by God, therefore both these readings may stand.

^m After he hath described the Pope as a member, euen the mouth of the great *Romane* Empire: now describeth he him more particularlie & apart, as hauing obtained a particular kingdom of his own: hereof read note ^l with the 24. 25 and 26. propositions.

ⁿ *Hornes*, to signifie, powers, & kingdoms, read the note ^p *Apoc. 5*

^o This deadlie wound, note ^g is declared to be the decay of the Imperial estat, which now being start vp again in *Charlemaigne*, the Pope proclaimes him Emperor, & willeth al mē to reverence him.

^p Of these miracles and wonders, wrought partlie by sorgerie, partlie by juggling, & partlie but falslie alledged, ye shal find diuers histories. Hereof reade the tenth synthesis of our 26. proposition.

^q Of these fiery signes, we read two sorts, the one is by enchantment, such as Pope *Gregory* the 7. did practise, who first was a Monk, & was called *Hilde-brand*, which is to say, *helth-brand*, or rather a *hel brand*, & being ashamed of that name, did change the same, but not the meaning therof, for (as Cardinal *Benno* writes in *vita Hildebrandi*) *Cum vellet manicas suas discuterebat, &c.* that is, *Whē he list, he did shake down his sleeves & fire did flie out. in maner of sparks, and by these miracles, as by a sign of holines he deluded the eies of the simple people: And because the deuill might not persecute Christ openly by Pagans, therefore by this false Monk, under a Monkes habit, & shew of religiō he fraudfully preassed to subuert Christs name*. The other sort, is by ceremonies of terour, as when the Pope or his Cleargie doe cast downe fierie Torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath wer likewise ready at their command, to bee shaken out of heauen (as out of *Hildebrands* sleeue) against them whom they curse. And by these horrible signs & terrours they haue so terified Princes, that they made the to lose their kingdoms, & due obedience of their subiects, till they behoued to stoup vnder their feet, & craue pardon and absolutiō. What kingdomes thereby the Pope hath cowped, and what rents and dignities he hath conquered, is to be seene in histories.

^r The Pope politikelie for his ease, causeth these newe counterfet Emperors to be made by princes Electors; that these Emperors of his own making, may not onlie augment his Ecclesiastial rents, but also, may be readie, as his slaues, to fight his battelles, and re-venge

venge all his quarrels, as is to be scene of manie and diuerse histories, els shall the Pope depriue them, and create other Emperours in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that hee hath the substance thereof; and they little more than the bare name, image, or shadow thereof: and therefore, are they called images of the beast, as being in a manner but counterfeit Emperours: Reade herevpon our 28. proposition.

^c The king of Romanes and apparant Emperour, chosen by the Princes Electors, is neuer the more Emperour, vnlesse, being sworn to maintaine the Papisticall seat, he be afterward inaugurate and crowned by the Pope: for manifestatiō of which supremacie, Pope *Cælestine*, crowning the Emperour *Henric* with his hand, hee afterward with his foote threw down the crown from his head, saying, he had authoritie both to make Emperours, and to despoise them at his pleasure.

^c That these visible marks are the abused characters of $\chi\rho\varsigma$, & crosses of all kindes, such as $\dagger$ $\times$ $\boxtimes$ $\oplus$ & such other, and how these be rather deriued from the beasts name, $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$ than from the name of Christ, read the 31. proposition.

^u That the name of the beast is $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$ or *Latin Empire*, & how that name resulteth of the number 666 or $\chi\chi\varsigma$, read the 29. proposition, and how the beasts visible marks are deriued there-from, read the 31 proposition.

CHAP. XIII THE ARGUMENT

Vnder the figure of 144000 Israelites, marked (Apoc. 7) with the mark of Gods protection, before the troubles of the seuen ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: The Spirite of God expresseth to vs, the deliuerie of his Church frō al the tyranny of the Antichrist, & reuiuing thereof againe in ful nūber, which being the first resurrection he proceedeth from thence orderlie to the second resurrection, and Gods great harvest, deviding the whole time to that great day, as also that dayes work, among seuen Angels, whom extraordinarie here

here the Prophet hath insert, and not in the tenth chapter, where they should haue bene, for the better conceiling the mystery thereof, to these dayes, which before these our daies was not meet to be knowne, as may be gathered by Dan. 12. 4. 8. 9. 13. and Apoc. 10. 4. and note (d) thereof, conferred with our 11. proposition, and with the second and fourth generall reasons in our 14. proposition.

The Text.

1 THEN I looked, & lo, a lamb stood on mount Sion, and with him an hūdred fourtie and four thousande, having his Fathers Name, written in their fore-heades.

2 And I hearde a voice frō heauen, as the sounde of manie waters, and as the sounde of a great thūd: and I heard the voice of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne & before the foure beasts & the elders, and no man coule learne that song, but the hundred, fourty and foure thousande which were bought from the earth.

4 These are they which are not defiled with womē: for they are virgins, these follow the Lamb whithersoever he goeth

The paraphrasticall Exposition. Historicall application.

1 THEN I beheld, and considered the Lamb of God, Christ Iesus, to stande on the mount of his inheritance, euen among his elect Church, and with him, those ^a hundreth, fourtie and four thousand Israelites, who before (Apoc. 7.) were marked patentlie, with the marke and name of God, their protector.

2 And I heard further, proceeding frō Gods Church, the voice and sound of many ^b people and nations, and the thundering and threatening voice of Gods true Ministers, and I heard the joyfull voice of their reioycing in God.

3 And these Israelites sang, not the old song that their Fathers did; of the Messias to come: but contrarily, in the presence of God, & before his professors of the old and new Testaments, they gladlie sang the songs and hymnes of their new redemption in his blood, already shed: and no ^c mo of Israel could learn to reioice & triūph in their new redemption, but onelie those hundred, fourtie foure thousandes; which thereby were redeemed and selected from among the earthlie Israelites.

4 These are they, which are neither ^d whoremongers corporallie with women, nor spiritually with Idols, for they are chaste and clean from both: These followe Christ, wheresoener he directeth thē: these are redeemed & chosen out from worldlie men, being that portion of the ^e fruit of

the world, that is dedicated to God, and to his Son Christ Iesus.

5 And in their mouth is found no guile nor deceit; for Christ hath purged their finnes, so that they appeare without spot before the Maiestie of God.

6 These Israelits with manie Gentiles, beeing hitherto hidlings, preserved by God in these six ages, vnder the Pops tyranny. Now in the seuenth age, about the 1541. year of christ, god stirred vp opely, his first ministers and servants, *Luther, Caluine, Melancthon,* & others, to preach out, during al this Iublie, the persite verity of the Gospell publiklie, which before was hid & obscured, vnder the Antichristian raig, so that now the true Church lurketh no more, but Gods trueth to all the worlde is made patent by these ministers.

7 Teaching them all vniuersallie, by their publike and open preaching, to feare God onelie, and leaving all other superstitious worshipping, to giue glorie onlie vnto him, for the 8 houre draweth now neere, in the which, all shall bee judged, and therefore, to leaue their Antichristian Idolatry, and only to worship him, that made the heaven, earth, waters and all that in them is.

8 About the ende of
which Iublie, and be-

The seuenth
age begins.

1541

The first
thundering
Angels Iublie

6 The after Christ his spirituall presence, for the defence of these hither to: Now came another mightie Messenger, even the first of the seuen thundering Angels of the latter day, & he, in the mouths of God his Ministers, did publithe the everlasting Evangel of Christe Iesus, and preached forth the same openlie, to all them which dwelt vpon the earth, of euerie Nation, Kindred, tongue, and people.

8 Then came the
second of the seuen

these ar boghe from men, being the first frutes vnto God, & to the Lambe.

5 And in their mouthes was found no guile for they are without spotte before the throne of God.

6 Then I saw another Angell flie in the mids of heaven, having an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred and tongue, & people.

7 Saying with a loude voice, feare God, and giue glorie to him: for the houre of his judgement is come, and worship him that made heaven, and earth, and the sea, and the fountaines of water.

8 And there
followed ano-
ther

ther Angell, saying, It is fallen, it is fallen, Babylon the great citie: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angell followed them, saying, with a loude voice, If any man worship the beaste and his Image, and receiue his marke in his foreheade, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and

thundering Angels; declaring euen presently, the horrible fall and decay to be come of that figuratiue *Babylon*, and gret Antichristian city, becaus she had entised all nations, hitherto to committe idolatrous whoredome with her: and so made them to drinke of the cuppe of God his æternall wrath and indignation.

9 Afterwarde comes the thirde order of thundering or threatning Messengers, openly & loudly threatening, that if any be now, that doe worship or reuerence that Antichristian Empire, or counterfeiters thereof, or that receiues the old superstitious marks thereof on their foreheade, or in their handes.

10 The same shall drink of the horrible vengeance of

The second
thundering
Angels Iublie.

1639

The third
thundering

beginning of this next Iublie, begun in An. 1590. God hath shewed marvellous indices, that the Empire of *Rome* & Papistall kingdom shal shortly fall: the Antichristia & *Spanish* flote is destroyed: the late King of *France*, Duke of *Guize*, & his brother, Papists, & comitters of the *Parisian* massacre, al murdered by other: a Protestant nowe made king of *France*: So that before the ende of this Iublie (God willing) *Rome* and the whol papistall kingdom thereof, shal be ruined.

9 So that in the 3. Iubile beginning in An. 1639. the ministers and messengers of God, shall (God willing) haue only the latter dreggs of that *Romish* seate, to admonishe, and threaten by open intimation, that if any bee, in whose heartes the reuerence of that ruined Empire, and counterfeit Emperours, defenders thereof, is superstitiouslie inveterate; or if any nowe be marked with Chrisme or crosse on had or head.

of Gods wrath, yea, of his vengeance and wrath, pure and vnmixed with any point of his mercie: and he shall be tormented eternally in the bitter sulphurous fire of hell, in the presence of Christ and all his holy Angels.

11 And the grief of their torment shall encrease for euer and euer: and

their torment shall neuer ende, that reuerence that *Rome* and papisticall seat, or obey the princes, maintainers thereof, be it *Spaine* or *Germanie*, or who euer els, that maintaining that seat, doeth counterfeit the Emperour, & whofoeuer receiues in honour the superstitious markes of $\chi\rho$ s and crosses of al kinds, which are deriued from $\chi\rho$ s; which is the number of $\lambda\alpha\tau\iota\nu\omicron\varsigma$, the name of the Latine Empire.

Angels

Iubelie.

they shall haue no slakning day nor night, who reuerence that Antichristian Empire or counterfeit Emperours thereof, or whofoeuer receiveth the superstitious markes that are & deriued and composed of the name of that Empire.

12 And this eternall punishment of the wicked, doeth minister occasion of patience to the Saints of God, and to those that obserue his commandementes, and are the faithfull seruantes of Christ Iesus.

13 And now doeth the Prophet *John* at the commandement of Gods Spirit, write and publish those now to be happy, that haue died in the Lord; for that *Incontinent* (saith Gods Spirit) after this Iubelie, shall they rest from their troubles; and the rewarde of their workes (deserued in Christ) shall now follow them.

14 And behold now, and loe (the fourth Iubelie being begun in Anno. 1688.) bright cloudes shall appeare, and thereupon Christ, the Sonne of man comming vnto judgement, as the fourth of

& he shall be tormented in fire & brimstone, before the holie Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore, & they shall haue no rest day nor night, which worshipping the beast and his Image, & whofoeuer receiveth the print of his name.

12 Here is the patience of the Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 There I heard a voice from heauen, saying vnto me, Write, blessed are the dead which dy in the Lord, for that incontinent hereafter (saith the Spirit) shall they rest from their labours, & their workes followe them.

14 And I looked and beholde, a white cloud, and vpon the cloudes one sitting like

vnto

vnto the Sonne of man, hauing on his heade a golden crowne, and in his hand a sharp sickle.

15 And another Angell came out of the Temple, crying with a loude voice to him that sat on the cloud. Thrust in thy sickle and reap: for the time is come to reap, for the harvest of the earth is ripe.

16 And hee that sat on the cloud, thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angell came out of the Temple, which is in heuen, hauing also a sharp sickle.

18 And another Angel came out from the altar, which had power ouer fire & cried with a loud cry to him that had the sharp sickle and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, & cast them into the great

the thundering Angels, hauing on his head the glorious crowne of eternall victorie, and in his hand the sickle of sharpe diligence, to gather in his Elect with.

15 And for the fift of the thundering Angels came another, euen the third person of the Trinitie, who proceeding out from the Majesty of the Father, proclaimed with a loude voice to Christ, that sat vpon the cloudes, saying, Enter to nowe with diligence, and gather in thine Elect: for the houre of the great harvest is nowe come, and the elect people of the world are ready and ripe, expecting their reward.

16 And Christ, comming in the cloudes, entered to as a reaper, with the sharpe sickle of diligence, to gather in whollie his Elect, from the earth, and they were then all gathered vp from the earth.

17 And then came another (euen the sixt thundering Angell) executer of God his wrath, from the majestie of God, appointed also, diligently (as with a sickle) to gather in the wicked.

18 And the seuenth and last thundering Angell came out from the justice seare of God, hauing power, concerning Gods fierie and fierce wrath, and he proclaimed with a loude voice to the former Angell, that was ready as one with a sickle, to gather in the reprobate, saying: Enter to worke diligently, as a reaper with his sickle, and gather the heapes of the wicked of this world, for their iniquitie is fullie ripe.

19 And that sixt Angell entered vpon those people of the earth, as a reaper with his sickle, and cut downe the wicked, growing in all earthly wickednesse, and cast them into hell, the greete torment place of God his fierce wrath.

20 And there they were tormented, far from the companie of Gods true citizens, and as the blood of an infinite slaughter, may be thought to flowe vp to the bridles of horse in a field 1600 stades off: euen so shall their terrours, and æternall torment in hell, beginne to ouerflowe all measure, after the outrunning of a thousand sixe hundred yeares.

wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and bloode came out of the wine presse, vnto the horse bridles, by the space of a thousande and sixe hundred furlongs.

Notes, Reasons, and Amplifications.

* Of these 144000 Israelites, which the Spirite of God signified to S. Iohn, in the beginning of the troubles of the seuen ages, that he would preserue and marke to himself, there lacks not one, but they are all exhibited now, after these troubles, merrie and rejoycing with Christ their Redemer, as Christ saith, Ioh. 6. 30. & 17. 12. *Hæc est enim voluntas eius qui misit me Patris, ut omne quod dedit mihi non perdam ex eo, sed resuscitem illud in nouissimo die. This is the Fathers will which hath sent me, that of all which he hath giuen me, I should loose nothing, but should raise it up againe at the last day: And Quos dedisti mihi, custodisti, & nemo ex ijs perit, &c. Those that thou gauest me, haue I kept, and none of them is lost, &c.*

As in the seuenth Chapter he hath expressed and fore-warned the marking, preseruing and electing of these 144000. Israelites, and of the Gentiles of all nations, an innumerable people. So here for the Israelits, he repeats that self same number of 144000. and for the Gentiles, he represents them vnder the sound of many waters, and great thunders, for (Revel. 17. 15.) waters are interpret, people, nations, and tongues: and thunders are those preachers, of whatsoever nations, that boldly threaten out Gods judgments against the wicked; for the which, Christ called Iohn & Iames the sonnes of thunders. Mark. 3. 17. and the seuen Angels, that here threaten the destruction of this Babylon, and day of judgement, are therefore (Revel. 10. 3. 4.) called the seuen thunders.

* This doubtlesse, is litterally spoken of Israell, of whome hee would meane, that, boast as they will, that they are the seed of Abraham, and chosen people of God, yet shall no more of the than these

these 144000. be saued, that becomes Christians: whereas, of the Gentiles, the number that shall be saued (Reuel. 7. 9.) shall be infinite, and their sound shall be here (saith he, vers. 2.) as the sound of many waters: But concerning the precisenes of this number, reade Apoc. 7. note^f thereof.

^d This is not so precisely meened, but that both the whoremonger and Idolater, whome God afterward hath endewed with repentance and amendement, hauing faith in Christ Iesus, shall be restored to puritie in his blood: for, how oft soeuer a sinner doeth repent him of his iniquities, the Lord will put his iniquitie out of his mind, *Yea though thy sinnes (saith God, Esay. 1. 18.) were as skarlet, yet shall I make thee white as snowe, and cleane as wooll.*

^e As the first fruites in the Leuiticall Law were offered to God, and the rest disposed vpon by the people: So are the elect only dedicate and appointed for God, and therefore, they only are called his first fruites: and the great multitude reprobate, and reject.

^f That this Angell (although hee calleth him another Angell, that is to say, another than the Lambe) is no second, but is the first of these, which (Apoc. 10. 3. 4.) are called the seuen thunders, appears hereafter by verse 9. and noteⁱ following, and by the 11. and 12. propositions: and therefore, this Angels time falleth betwixt the 1541. and the 1590. yeare of Christ.

^g That at this time the houre of Gods latter judgment drawes neere, euen within a hundred and ten yeares from the end of this first Angels time, is to be seene by our 13. and 14. propositions.

^h That vnder the name of figuratiue Babylon, is meened Rome, read the 23. proposition. And as Rome it selfe is here comparable to Babylon, in that she succeeded to her Empire and impietie, so also here, and in the 18. chap. hereafter, doth the Prophet S. Iohn, in describing the fall of this Babylonicall Rome, borrow the very words of Esay and Ieremie, describing the fall of Babylon it selfe. Heereof read the note^b of the 18. chapter. Further, how before the end of this Iubilie, ending in Anno 1639. Rome appearingly is to be destroyed, and the kingdom thereof to fall, the maruelous beginning of this same Iubilie seemeth to portend: for neere to the beginning hereof, in the 88. 89. and 90. yeares of God, God hath by the tempest of his windes, miraculoussly destroyed the hudge and monstrous Antichristian flote, that came from Spaine, against the professors

fellowes of God, in this poore land: Again, God hath stirred vp one of the chiefe murderers of the Saintes of God in *Paris*, euen the late King of *France*, to murder the Duke of *Guize*, and the Cardinall his brother, speciall devisers of that cruel Massacre. Then farther, that mightie God hath stirred vp a desperat Papisticall Frier to cose lines with that bloody King. So that by the sword, & mutual bloodshed of Papists among theselues, the right of the crown of *France* is now fallen into the hands of the king of *Nauar*, a protestant Prince, And with these miraculous accidents hath this lubelie begun, hoping in God before the end thereof, to heare that whole Papisticall citie and kingdome of *Rome* vtterlie ruined: For these premises were as vnlikelie before those three yeares.

¹ Because this text calleth this Angell the third Angell: therefore, necessarilie the Angel preceeding him in the 8. verse, must be the second: And againe, the Angell preceeding that second in the 6. verse, must be the first Angel, although the text adjoines to that first Angell, the name of *other*, as being another than the Lambe, mentioned before, verse 1. For the Lambe is ever spirituallie present, and assistant with his Church: But that other was the first messenger, that cometh in the last age: and this, contained in this 9. verse, is the third, and Christ himselfe by his bodily coming to judgement, shall be the fourth. Read more hereof in our 13. proposition.

² Whereas in other partes of this booke, this mark is but simple called the *beastes marke*, as doubtfull what it is like, or from whence it is deriued: here saith hee plainelie, it is the *marke of the beastes name*: as if therby he would plainly let vs vnderstand, that that marke is some waies deriued from the name of the beaste *λατρευος*, to wit, euen from the three numerall letters thereof *χξϞ* assigned by the text, as more evidentlie doeth appeare by the next chapter, verse 2. and note ³ thereof, where that marke is expresse called, the marke of the number of the beastes name: and therefore, these markes, are the markes of *χξϞ* and crosses of all kindes, as is proved by our 21. proposition.

⁴ Some reade here, *Blessed are they, that incontinent hereafter die in the Lord for that (saith the spirit) they shall rest from their labours*: but seeing certainlie, they are alwaies blessed that die in the Lord, bee it heretofore, or hereafter, I therefore assent rather to them that

read

reade: *Blessed are they that die in the Lorde, for that incontinent hereafter (saith the spirit) they shall rest from their labours*: and this varietie cometh by the placing of the point, before the adverb of time, or after the same in the Greeke.

⁵ This cloude is meant literallie, for in a cloude Christ past out of his disciples sight, and that same way (saith the Angels Act. 1. 9. 10. 11) shall he returne to judgement: hereof read Math. 24. 30. and Mat. 26. 64. the like is spoken. Revel. 1. 7. and note ⁶ thereof.

⁷ This hooke or sickle mentioned heere, & in Joel. 3. 13. and Mar. 4. 29. can meane no other thing, nor that earnest and sharpe diligence, that Christ shall vse in gathering in his elect: by comparison, as shearers or reapers with their hookes gather in their corn and not that Christ shall vse anie material instrument in this work of the latter day; yea, no other than that, that God did vse at the first creation of all things, which was, *Dixit & factum est*, euen the vertue and puissance of his word.

⁸ The precise day and houre of Gods great judgement, beeing both vnkowne to Christ, so far as he is man, and also to the Angels of heaven, as Christ testifies in Mark. 13. 32. Therefore, this Angell, that is the advertiser of Christ, must needs be the holy spirit, the great Messenger of God, and God himselfe, by whom Christ is made foreseene, and prinie to all mysteries, as being conjunct & vnite persons in one Godhead.

⁹ This temple that is said here to be in heaven, is by the Revel. 21. 22. & by the 20. prop. nothing else, than the majestie of God: from whome the holie spirit going out figuratiuelie, as it were, after the manner of men, beareth this message of the latter day to Christ, and so are expressed three seuerall functions, correspondent to the three persons of the Godhead. The Father directs the message of his judgement, the holie spirite beareth it vnto the sonne, the son then executeth it. And this orderlie progresse is set down but for supplie of our weak vnderstanding.

¹⁰ This Vine is the wicked people of the world, which the Lorde hath planted to bring forth good fruite. but they haue brought forth euill and corrupt works, of whome saith Esay 5. 2. *I waited that they should produce good wines; & they brought forth soure grapes*. That is to say, in the seventh verse herof: *I waited that they should giue judgment, and behold, they wrought iniquitie*: and I looked for

for justice, and beholde the complaint.

Seeing by the spirit of God, there is nothing idlelie or in vain exprest: these whole premisses being spoken of the latter day, it appeares this date of 1600. to bee the date of that great day, else apparantlie, this great precise number of 1600. woulde not haue bene put heere more than any other number: & this doth chiefly appeare, because this number aggreeth so neer with other propheticall dates of the latter day, falling about the yeare of Christ, 1699. as at more length is shewed in our 14. proposition.

CHAP. XV. THE ARGUMENT

The spirit of God, intending to repeat the prophesie of the seauen ages now under the tearmes of Vialls, which before were expressed by seauen trumpets: to the effect the one may be a commentarie to decipher the other, first settes downe this chapter, as a praface thereunto, contayning in it cheiflie two godlie instructions. The one of Gods mercie, that these last plagues being imminent and redy, doe not the more fall out, till God haue first established such in securitie amidst the raging seas and consuming fire of worldly persecution, as refusing the Antichristian errors, reioice triumphantly in God. The second instruction, is of Gods iustice, that while as his temple is most patent, and his trueth publiklie preched in the dayes of the primitive Church, forth of the open predication of the Evangell, proceeds both Gods horrible plagues, vniuersally vpon the contemners thereof: As also, it pleaseth Gods maiestie to giue power and permission to the Antichrist, to obscure the true condemned light of the Evangell, till the end of these plagues.

The paraphrasticall Exposition.

1 **A**ND I behelde againe, farther of these great and heuenlie maruelles, and considered Gods messengers of the seauen latter plagues redy, wherby in them the wrath of God might be fulfilled.

The Text.

1 **A**ND I saw another sign in heuē, great and marueous, seuen Angels having the seauen last plagues: for by them, is fulfilled the wrath of God.

And

2 And I saw, as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, & of his mark of the number of his name, stand at the glassie sea, having the harpes of God.

2 Then I perceaued and saw, how first God would make for his owne, the flowing waues and raging tyrannie of the world calme, and firme as glasse, though mixed with a little fire of persecution, and those that had victoriously attained to the true knowledge, which is the Antichristian Empire, who are the counterfeit Emperours thereof, which is his mark, that commeth of the number of his name, woulde hee make firmelie and constantlie to stand in all these raging stormes, as stable and sure, with perfit gladnes.

3 And they sung the song of Moses the servant of God, and the song of the Lambe, saying, Great and maruelous are thy works, Lord God almightie: just and true are thy waies King of saints.

3 Singing and rejoycing with Moses & the Prophetes of God, in the olde Testament, and with Christ & his disciples of the new testamēt

4 Who shall not feare thee, O Lord, and glorifie thy name? For thou onely art holie, and all nations shall come and worshipping before thee: for thy judgements are made manifest.

5 And after that I looked, and behold the Temple of the Tabernacle of testimony was open in heaven.

5 Thereafter I considered, and behold, the true Temple of god, even his holy church was visible and patent, and the Gospell publiklie preached, among his heauenlie elect of the primitive Church.

6 And the seauen Angels came out of the Temple, which had the seuen plagues, clothed in pure and bright linen, and having their breasts girded with golden girdels.

6 And vpon the patency of that true church & opening vp of the gospell & true Christian religion, ther flowed out vpon the disobedient contemners thereof, the seauen great plagues powred out in the seuen last ages, by the Angels of God, who are cled in purity and innocencie, and gloriously girded with justice, power and readines.

7 And one of the four beastes gaue vnto the seuen Angels, seuen golden Vialls, full of the wrath of God, which liueth for euermore.

7 And Luke one of the four Evangelistes, (ending here his Acts of the Apo.) giues place from this forth, to these seuen Angels, to prosecute out their prophesie of these plagues, which they are to powre forth of the precious

ous

ous cuppes of the justice of God euerlasting.

8 And during that time, shal the true church of God, and holie Christian religion be obscured & darkned with Antichristian errors, which the Majestie and power of God hath pleased to permit and suffer, for the contēpt of his worde, so that thereby, there shall bee no true visible Church, nor sincere doctrine publikely opened, that any may haue access vnto, till these^a seven plagues bee powred out, by these Messengers and Angels of God, against the wicked of the world.

8 And the Temple was full of smoke from the glorye of God, & from his power, and no man was able to enter into the temple, till the seauen plagues of the seauen Angels were fulfilled.

Notes, Reasons, and Amplifications.

^a This glasse sea, is the world, wherein, although the wicked be drowned sometime, with the stormie waues and troubles: sometime againe, with the pleasures and voluptuousnesse thereof: yet doth God a litle quiet the rage thereof, and make it so firme and stable to his owne, that though they sometime slide thereon, and bee grieved with the fire of persecution: yet shall neither the raging stormes thereof, on the one part; nor the alluring pleasures thereof vpon the other part, ouerwhelm or drown them. Heereof read the Paraphrase of the Reuel. 4. 6.

^b The text here speaketh of victory, & ouercomming the *beast*, *his image*, and *marke of the number of his name*. Though the ouercomming of the beast, might import a battell or strife: yet it were vnproper to say, they stroue and overcame the mark of the number of the beasts name. This victorie then, appeares to mean a spirituall strife by knowledge, to discerne the trueth and true meaning of these, from the wrong meaning, and so to overcome the difficultie of these mysteries, that knowing their true meaning, we may victoriously follow the trueth.

^c Manie having mistaken this text, haue not followed the originall greek, but thinking to make the matter more sensible, haue turned it to the wrong sense: for some haue heere interponed the conjunction *and*, saying of his mark, [*and*] of the nūber of his name: these, by interponing that conjunction *and*, would mean the beast

beasts mark to be a seuerall thing, no waies pertinent to the number of the beasts name. Others, not finding there that conjunction, *and*, which is *καὶ* in the greeke, doeth apparantly judge these wordes [*Of his marke of the number of his name*] to bee put *appositive*, as to say, *Iohn an Apostle*, and so doth iudge this mark and this number to mean both one thing, and therefore leaues out the one; to wit, the mark, and this is done in the vulgar latine translation in these wordes. *Et eos qui vicerunt bestiam & imaginem eius et numerum nominis eius &c.* that is, *and they who haue gotten victory of the beast, & of his Image, and of the number of his name &c.* but betwixt these extremities, whereof the one addeth, & the other paireth the text, we hold the text it selfe as the true middest, which word by word according to the greek originall, & as both T. Beza in the Latine, and we here in the English haue expounded the same, doeth import not the victory of the beasts mark, and of the number of his name, but of the beasts mark of the nūber of his name: inferring expresse thereby, that the beasts marke comes of the number of his name: and therefore haue we cited this text in our 31. proposition, as a sure ground and authoritie to trie this mark by, read further hereof in the said proposition.

^d That this Temple means Gods holy Church and whol contents thereof, euen his very trueth and true religion amongst his holy and heauenly elect vpon earth, is shewed in our 20. proposition. And here is to be noted, that euer the more patently that this temple is opened, and the more openlie that Gods trueth is published, the greater euer are the plagues that floweth out from thence, if it be not duly imbraced and reuerently accepted, as experience both here, after the daies of the primitive Church, and also in all ages proueth, and shal, without al question, be also proued vpon vs in this present age, except more speedie repentance come, nor yet appeareth.

^e That fine linnen, is puritie, innocencie and justification, read the Revel. 19. 8. and how this girding is a signe of readines, read Luke 12. 35. and Luk. 17. 8. and specially meaneth readines to iustice, as in Esay. 11. 5. *Iustitia cingulum lumborum eius, Iustice shall be the girdle of his loynes, &c.* and that with great power, as Psal. 17. 33. 40. So that the girdle of these proprieties, for their excellencie, is said here to be of gold: that is to say, precious and glorious

as is said, Apoc. 1. 13. noteⁿ thereof.

^f Where it is saide here, that this beast or Evangelist, gaue the seuen Vials to these seuen Angels, it is not literally so to be taken, but after a prophetical and figurative maner of speech: as if hee would say, that that Evangelist *Luke* remitted, and gaue ouer the writing of the rest of his Ecclesiasticall historie & entred to these seuen Angels to prophesie out, where he left off: The like phrase is commonlie vsed, in saying, thou hast delivered him thy penne: that is, I thou hast giuen place to him to write the rest. Here then note, that if either the four beasts were wrong interpreted, to be the foure Euangelistes, or yet the seuen trumpets, or seuen vials were not both one, or at the least, began not about the yeare of God, 71. and so our 2. 6. and 19. propositions were impugned, then woulde there some repugnance appeare here: but in that there is no repugnance here (for the Actes of the Apostles end at the remaining of *Paul* captiue two yeares in *Rome*, in free warde, where shortly after he suffered death, in the end of *Nero* his raig which approacheth within a yeare or two to the saide 71. yeare of Christ) Therefore, the said propositions are hereby confirmed and vndoubtedly approoued.

^g Some do translate this to be the smoke and reeke of Gods majestic, and of his power, that hindreth vs to enter into his Temple; which is not probable, but rather as *Ierome* and other learned translate it, a smoke, not of Gods majestic, nor of his power, but from Gods majestic, and from his power, as being the smoke of Antichristian errors, which neuertheless floweth from the permission and power of Gods majestic, for the punishment of the contemners of his trueth. The like is saide in the Lords prayer, *Lord lead vs not into temptation*. And *Amos*. 3. 6. *Is there any euill in the citie, which the Lord hath not done*: not that the Lord tempteth vs, or doth any euill in the citie directlie, but onely, that that temptation and euill doing doth flowe from the permission and sufferance of his majestic, and his almightie power, as permitting, in his iust wrath, his slaues, the deuil, the world, & the flesh, to stirre vp all euill in vs: And so, this smoke that hindereth vs from entering into Gods Temple, is not his smoke, but the smoke of Antichristian errors, which neuertheless floweth from the permission of Gods majestic and power.

This

^h This abiding of Gods temple so long latent and obscure, is most certaine. For, during the most part of the first age, by diuerse heretikes, fore-runners of the great Antichrist, and during the second, third, fourth, fift, sixt, and beginning of the seuenth ages, by the Romane Antichrist himself, the true Temple of God, & light of the Gospell was obscured, till by the seuenth plague, in this seuenth & last age, his kingdome began to fall; so that hence-forth to the worldes end, shall Gods true Church and holie religion be patent, open, and publikelie knowne. Hereof read the paraphrase of chap. 11. 19. and note^r thereof, with the discourse of our 20. proposition.

CHAP. 16. THE ARGUMENT.

Having premitted the former chapter, as a preface to the prophecy of the seven ages, now to be repeted vnder the tearmes of vials: In this chapter he prosecutes out, in due order of time, the plagues of the whole seuen vials, correspondent & agreeable in purpose, sense, and almost in tearmes with the seuen trumpets, before expressed: whereby most surely, the one may be vsed as a commentary to the other.

The Text.	Paraphrasticall exposition.	Historical application.
1 A ND I heard a greate voice out of the temple, saying to the seue Angels, Goe your waies, & poure out the seuen vialles of the wrathe of God, vpon the earth.	1 A ND I hard the mighty decre of God, directed fro the Temple of his trueth, to his ministring Spirites of the seuen ages, commanding them to passe, & pour out the cups of his wrath of these seuen ages, vpon the people of the earth.	1 A T the appointment of GOD, there are seuen ages to the worlds end, in euery one of the which, there ar seuerall plagues powdered forth, for the iniquities of the world.
2 And the first went, and poured out his viall vpon the earth, and ther	2 And his messengers of the first age passed, and powdered	2 In the first age, from the yeare of God 71. to the 316. yeare, the Empire of <i>Rome</i> and <i>Roman</i> Monarchie began to decay. For, the subjects of that Empire, and all who

who obeyed the degenerate Princes thereof, were sometime plagued and oppressed by their tyranny, and by the tyrannie of the thirtie tyrants, that then raigned vnder the: Others, sometime were ouerrun by strangers, through the effeminate lenity of these Emperours.

3 Wherethrough, & because in the seconde and next age, beginning about the yeare of God 316. the Emperour *Constantine* transported the imperial seat to *Constantinople*, it came to passe, that the town of *Rome*, and whole Peninsull of *Cittim*, which is (*ex Hieronimo de interpretat. nominum*) interpreted the gathering or tossing of the seas, and now is called *Italy*, is left a pray to the *Hunnes*, *Gothes*, *Vandales*, & other barbarous nations, who slew & destroyed of the inhabitants of that countrie at their pleasure.

4 Then begins in the yeare of God, 561. the third age, in the which the wicked *Mahomet* a-

out the cups of God his wrath vpon the great Empire of the earth, & there came a cruel and horrible plague vpon al people that professed obedience to it, and vpon them that revered that Empire, and the degenerate Princes thereof.

3 And the Messengers of the second age powred forth their cuppes of God his wrath vpon a certaine sea coast, peninsull or lande, named by the sea: and that lande became full of bloudshed and murther: and all the people that sometime lived wealthilie in that Peninsull, were for the most part slaine and destroyed.

4 And the Messengers of the third age poured out their cups of Gods wrath vpon the wholsom floodes and liuelie fountaines of pure doctrine; and the do-

fell a noysome and a grievous sore vpon the men, whiche had the mark of the beast, & vpon them which worshipped his image.

3 And the second Angell poured out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.

4 And the thirde Angell poured out his viall vpon the riuers & fountaines of wa-

ters, and they became blood

5 And I hard the Angell of the waters say, Lord, thou art just, Which art and Whiche wast, and Holie, because thou hast judged these things.

6 For they shed the blood of the Saintes, and Prophets and therefore hast thou given the blood to drinke: for they are worthy.

7 And I hard another out of the Sanctuarie say, Euen so, Lorde, God almighty true and righteous are thy judgments.

8 And the

Strine become corrupt, tending all to bloudshed & murther.

5 And I perceiued the Messengers and Ministers of the true doctrine, extolling Gods justice, saying Thou Lord, who is, and euer was holie, art just, and hast judged righteously in this cause.

6 For these people haue sheade the blood of thy holie Saintes & Ministers, and therefore haste thou suffered them spirituallie to drink bloodie doctrine, exhorting bloudshed, for they wer no better worthie.

7 And I considered from the Sanctuarie, euen from among them, that entered into the secret meditation of Gods mysteries, the same also confessed and approued, saying, O Lord God almighty true and righteous are thy judgments.

8 And Gods Mes-

rose & taught the damnable doctrine of his *Al-karon*, among the Christian Churches of the *Orient*, wherethrough these Easterly countries became altogether corrupt with his bloodie heresie.

5 Herein doeth God his justice and most just judgement appeare: for that men had then contemned the true doctrine.

6 And shed the blood of Gods seruants: therefore did God sende among them this *Mahometicke* doctrine, which cruellie exhorteth men to mak war and bloudshed, & falsly promiset the kingdom of heaven to all those, that valiantly fight in their quarrels.

7 And this, all that contemplate the mysteries of Gods justice, vnderstand to be justly deserved at the handes of the Almighty, who is true and righteous in al his judgments.

8 Then beginneth in Anno 806. the fourth age, about the whiche time, the Spiritualitie &

Papi-

Papisticall Clergie, induced manie contenti-
ous arguments, and so-
phisticall reasonings, as
the captious distinc-
tions of *δελτία* & *λατρεία*,
excusing their Idolatry,
and newe erection of I-
magerie, established
latelic before, in the se-
uenth counsell of *Nice*,
against certaine Godlie
Emperors of *Greece*, who
had demolished Image-
rie: Also, the curious so-
phismes and contenti-
ous arguments of tran-
substantiation, to excuse
their *απολατρεία* and a-
doration of the bread.

9 And with these, &
such like fires of con-
tentions, they kendl
vp men in strife, smo-
thering the trueth, and
blaspheming the name
of God, by calling it
God, that was not God
and persevered in these
errours, without repen-
ting, or glorifying of
the name of the true &
almightie God.

10 Then the fift age
being begun in *An. 1051*
That yeare *Zadok*, was
made first Dominatour
of the *Turks*, whose do-

sengers of the fourth
age, powred out the
cup of Gods wrath,
against the spiritu-
all Preachers: and
God suffered them
to stirre vp arrogant
opinions, and to vex
and grieue men with
their sophismes, and
furious fire of their
hote contentions.

9 And men were
meruelously chafed
and puffed vppe with
contentious argu-
mentes, defending
blasphemies against
the name of God,
who onlie had pow-
er to reueale the
trueth, & to remoue
these plagues of bit-
ter contention, nei-
ther repented they
thereof, that they
might glorifie God.

10 And the Mes-
sengers of the fift
age, powred out
their cuppes of God
his wrath, againste
the Antichristian and
imperiall thron
and other more s
puissant Conque-
rours, obscured and
stained their monar-

fourth Angell
poured out his
Viall on the
Sun, & it was
giue vnto him
to tormente
men with heat
of fire.

9 And men
boyled in gre
heat, and blas-
phemed the
name of God,
whiche hath
power over
these plagues,
and they re-
pented not to
giue him glo-
rie.

10 And the
fift Angel pow
red out his vi-
all vpon the
throne of the
beast, and his
kingdom wax-
ed darke, and
they gnew
their

their tongues
for sorrow.

11 And blas-
phemed the
God of heauē
for their pains
and for their
sores, and re-
pented not of
their works.

12 And the
sixt Angel pou
red out his vi-
all vpon the
greate riuer
Euphrates, &
the water ther
of dried vppe,
that the way
of the kinges
of the East
should be pre-
pared.

13 And I saw
three vncl
spirites, like
frogs, come
out of the
mouth of the
dragon, & out
of the mouth
of the beaste,
& out of the
mouth of the
false prophets

chie, so that they
orped and gnashed
their tongues for
sorrow.

11 And yet infi-
sted, blaspheming
the God of heaven
euen the more, be-
cause of these pla-
gues and griefes, &
repented not them-
selues of their wic-
ked works.

12 And the mes-
sengers of the sixt
age, powred out
their cups of Gods
wrath, toward the
people that remay-
ned about *Euphrates*
that these kings &
princes of the East,
may mak readyway
ouer *Euphrates*, and
tak journey against
the people of the
West.

13 So I confide-
red out of the deu-
lish mouthes of the
great Empire, and
of the false Prophet
to proceede three
special exhortatiōs
and wicked entise-
ments, as vile ver-
min or frogs, cree-
ping frō their pool.

minion arose daylie so
grer, & so diminished the
Roman Empire, that they
of the Empire ar greatlie
astonished and grieued.

11 And yet continue
they still in their former
impieties, idolatries and
schismes, without repen-
ting the same, or craving
pardon of God for their
wicked works.

12 Afterward, begins
the sixt age, in *An. 1296*.
About this time, euen in
An. 1300. *Ottoman* being
crowned the first *Maho-
metan* Emperour, it plea-
sed God in his wrath, to
stir vp frō that time forth
the four nations *Maho-
tans*, *Turks*, *Tartarians*, *Sa-
racens* and *Arabians*, that
dwell beyond and about
Euphrates, with the saide
Ottoman and his vnder-
kings of the east cuntries.
to com ouer *Euphrates*, &
raise warre against the
of the whol *Roman* empire.

13 At this time, the de-
uill stirs vp false teachers
on both the sides, euen
the Legats of the Pope &
Romā seat on the one side
and the doctours of the
Mahometick heresies, on
the other side, to seduce

and stir vp their subjects of the whole worlde, three waies: to wit, in most furious wrath and crueltie, the one against the other. 2. To stand obstinatelie in their heretical doctrine. 3. To be illuded with vaine hope, to obtaine avaritiously, both the whol kingdom of the world, & also the kingdom of heauen hereafter, if they fight valiantly in these their holy wars, as they cal them.

14. And by these deuillish intisements, confirmed sometimes with lying wonders, they stirred vp al the Princes of the world by *East*, & about *Euphrates*, against those that ar by *west*, in cōtinual warfare al this sixt age

15 So hath the Almighty broght this great & suddē vengeance vpo the Papistical Christians for their defection. Blessed ar they that abide constant, for God shall deliuer them from shame and confusion.

16 And this wicked multitude of the whol world, euen the *Roman* & Papistical princes frō the *west*, & *Mahometik* Princes frō the *east* conuened, & fought manie battels in Christendō both in *Asia* wher *S. Iohn* had plā

14 These be deuillish inspirations intising men by lying wonders, & entered into the heartes of all the Princes of the world, to entise & stir the vp to mak war together, in this time of the horrible vègeāce of almighty God.

15 Behold (saith the Lord) I come at vnawares to punish: blessed is he that abideth praying, and watching from sin, and keepeth his clothings of righteousness leaste hee beeing stripped thereof, al his horrible iniquities appeare discovered, to his aternall shame & confusion.

16 And these people shal gather themselues together, to fight in the ^kmountain of gods Euangel; eue in the land of his chose fruit, & christian elect people.

14 For they are the Spirits of deuils, working miracles, to go vnto the Kinges of the earth, and of the whol world to gather them to the battell of that greate day of God almighty.

15 (Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his garments, leaste he walk naked, & men see his filthinesse.)

16 And they gathered themselues together into a place, called in Hebrew, *Armageddon*.

17 And

17 And the seventh Angel powred out his Viall into the ayre, and there came a loud voice out of the Temple of heuen from the throne, saying, It is done.

18 And there were voices, and thundrings, & lightnings, & there was a greate earth-quake, such as was not since men were vpon the earth, euen so mightie an earth-quake.

19 And the gret citie was deuided into three partes, and the cities of the nations fell: and great Babylon came in remembrance

17 And the Angelles of the seventh age, powred foorth their vials of Gods wrath against the volving ayre, euen the changeable estat of things: and there passed out a mightie decree and ordināce from Gods throne, and Temple of his trueth among his faithfull, saying, ¹all is done, euen al mortall thinges, in this age shall end.

18 And vntill that end, ther shal be gret shewes & foretokens of tempestuous troubles, rumors of wars and Gods just judgments thundred out, & such a commotiō shal come in the gret Empire of the earth (which semeth more stable thā the earth) that ther came neuer so great a commotion therof, since first men were vpon earth.

19 And the whol people that ⁿdwelt in Christendom, became of three sortes;

¹⁵⁴¹ red those seven Christian Churches, & in such partes also of *Europe*, where other Apostles had preached.

17 Last of all, begins the seventh age in *Anno Christi*, 1541, in the which age the worlde shall end.

18 In the mean time there shall be great and tempestuous troubles of all sortes, and speciallie, the greate *Romane* Empire, and Papisticall kingdome shall (God willing) quite be ouerthrowne, and the Monarchie therof so vtterlie destroyed, as neuer Monarchie was, since the beginning of the world.

19 At this time the whole people that remaine in Christendom, shal either professe Protestantie, Papistrie, or a pretended Christian Newtralitie: for as touching the publike profession of anie Ethnick religion, there shall bee none within Christendome: then shall that Papisticall seat and citie of *Rome*, in Gods wrath

and iust judgement be destroyed.

20 *England, Scotland,* and other Ilands shall revolt from her, and leaue her Papistry: her mightie and confederate kingdoms of *Germanie, France, Spaine,* & others: shall either be ruined and dissolued themselves, or then shall dissolue their league with her.

21 In this time, zeale to God, and charitie to our Neighbours shall grow cold, and selfe-loue shall abound among al people, whereby the most part shall neglect and despise God, and follow their auarice, self-loue, and partiall affections, for vndoubtedlie, to the worldes end, these vices shall euer encrease.

and

last

age.

of opinions, and al the Ethnick religions wer abolished, & then the greate Antichristian citie, successeur of *Babel*, cam in remembrance before the Almighty, to giue her nowe to drink in his iustice, the cup of his wrath and bitter indignation.

20 And every Iland revolted from her, & her mightie kingdomes of main land wer dissolued

21 That time the cold & tepestuous hail of self-loue, & lacke of zeall and charitie, fell downe, as fro on high, and in abundance among the people of the world; so that they despised and blasphemed God throug their coldnes of charity & zeale, for that plague of cold zeal doth euerie where encrease.

before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euerie yle fled away, and the mountaines wer not found.

21 And there fel a great hail like talents out of heauen vpon the men, & men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

Notes, Reasons, and Amplifications.

^a The earth, in all the Reuelation, is not only taken for the people of the earth in generall, but for the Antichristian and vniuersal Empire of the earth, euen the *Romane* monarchie in speciall, as appeareth here plainly by these seuen plagues, which here are saide to be powred foorth vpon the earth, and fell indeede against the *Romane* Empire; and chiefly, where he saith, the first Viall was powred

red foorth vpon the earth, he subjoyneth in continent, *and there fel a noysome and grievous plague on them that did beare the marke of that Antichristian beast or Empire:* as meaning, by the falling of that plague on the earth, the falling therof on the empire of the earth, and consequentlie, the earth meaneth the Empire of the earth, or *Romane* Monarchie: and therefore earthquake doth euer meane commotions of the Empire, both actiuelie and passiuelie, as you shall find through all our Paraphrase, to agree with the historie.

^b Why iustlie we interpret the sea to mean *Italie*, read the note ^d Apoc. 8.

^c That fountains & flouds mean doctrine, read the note ^e Apo. 8.

^d This doctrine is iustlie called bloudie, seeing the *Mahomet* preached and proclaimed warre against all men, and promised the kingdom of heauen to them, that fight valiantlie in his causes.

^e That the Sunne, for the most part, meaneth the spirituall estate, read Apoc. 9. note ^h thereof.

^f This heat that the Cleargie, at this time, both chafed themselves and others with, agrees verie well, by histories of that time, to be both the contentious arguments, and opinions, contained in our historicall application, whereby they troubled and vexed Christians, as also the pride and ire of the Pope and his Cleargie, which at this time rose so hie, that they, by the hand of *Charlemain* bereft the *Exarchat* from the Emperour of the *Orient*, & the kingdom of *Lombardie* from the *Lombardes*, and doe brooke both to this day, and then, & euer since, haue stirred vp the world in strife.

^g This plague, that here makes against the *Romane* seate, in this fift Viall, prooueth the plague of the fift Trumpet, not to meane the Pope (as some beleue) but rather the Turke, as in our 3. proposition is prooued more at length.

^h These three vncleane Spfrites, that here are saide to proceede foorth of the mouthes of the Deuill, of the Antichristian beast, and of the false Prophet, are called (Apoc. 9. 17. 18.) three plagues of fire, smoke, and brimstone, that proceeded out of the mouthes of the *Mahometans*: wherethrowe of necessitie, they must meane such three common heads of doctrine, as both the Pope and the *Mahomet* do seduce their subiectes with. Such as, first, their ire and tyrannie: for, the Pope proclaimed hauoke of all *Mahometicke* blood. So do the *Mahometans* with Christians. Secondlie, heresie:

For the Pope presseth by al meanes possible, to spread his Papistie call heresie vniuersallie: so do the *Mahometans* their wicked heresie of their *Alkaron*. Thirdly, bitter and sulphurous avarice: For either of them aspired to bee Monarch of the whole world. The Pope charging the empyre, and his vnder kinges to fight his holy warres, (as he tearmeth them) for the augmenting of S. *Peters* patrimonie. The *Mahomet* charging his *Saracens* to take vp the whol kingdomes of the world, as promised to the by God (Gen. 13. 16) as being the sonnes of *Abraham*, even *Agarenes* indeed, and *Saracens* (as they think) by adoption, and therefore, promising the kingdome of heauen to them that fight valiantly in that quarrell: and so for conclusion, these deuillish plagues, and inspirations of yre, heresie, and avarice, do seeme to be the three plagues and deuillish intisements, that here both moueth Papistie and Mahometick kinges to this great bloodshed and warfare.

¹ As God is in the trueth, and the trueth in him, and hee is the trueth (Ioh. 14. 6.) So (*à contrariis*) the devil is in deceit, and deceit in him, and hee is deceit, and that so inseperable, that where the one is, there also is the other. Whereupon these wicked and deceitfull intisements, and three inspirations of the Deuill, are justly called by the text, *Spirits of Devils*, because the deuill goeth with them, and they with him conjunctly, in taking of the which his personall presence with them, hee confirmeth them oftentimes with lying wonders, and deceitfull miracles, as saith the text. Of these false Papistieall miracles, and *Mahometicall enthusiasmes*, diuers are to be read in their histories.

² That *Armageddon* signifieth the mountaine of the Euangel, or of the Elect fruit, read *Hierome de interpretatione nominum*. There is no reason here to read *Geddon arma*, as some do, vnder pretence of the Hebrew maner of reading backward: for if the Hebrew maner wer here to be obserued, not only would the last word be first read, but euen likewise the last letters first, and every letter backward in his owne order, making *Noddegamra*, and not *geddon arma*.

³ Of this consumation of all things, read the note ⁹ Apoc. 11.

¹⁰ There came neuer so greate a change among the wicked Monarchies of the earth: for euer as one was destroyed, another as wicked arose, but now shal all wicked kingdomes be dissolued, and shall giue place vnto the eternall kingdome of Christ.

This

¹¹ This great citie, hauing neither the epithet of holie, nor contrarie, any Antichristian epithet joined to it, and yet apparantlie by the text, including no professed Gentilisme, must therefore (as appeares) meane Christendome, which neither is altogether Gods holie citie and spirituall *Hierusalem*, neither yet altogether Antichristian, but partlie of both: but having no publike Gentilisme professed in it: for there is no religion publikelie professed in it, but Christian: yet by the craft of the deuill, the same is rent in pieces, euen in three factions: one being Protestants, another Papists the third ignorant neutrals, alike to both: who all call themselves Christians: But of these three, the Papistieall seat being the author both of their owne wilfull errors, as also of the ignorant peoples Neutralitie and doubtfulness of faith, shall therefore (in the next verse) goe to ruine.

¹² That this *Babylon*, that here is mentioned, is *Rome*, is prooued by our 23. proposition: by destruction of the which *Romane* seate, here prophesied, occasion of perseuerance is ministred to the Protestants, Pœnitence to the Papists, and of perfect certaintie to the doubtfull and wauering Neutrals: which because these do not the more heerof acknowledge, & thankfullie accept, but for the most part, become al colde as haill (as in the next verse is said) therefore doth the Lord shorten the latter daies, for final end of al iniquity.

¹³ Of this colde and tempestuous haile of self-loue, and lacke of zeale and charitie, read the note ¹ Apoc. 11. Here note the professed Christians, being of three sortes, Protestants, Papists, & Neutrals: the Papists being the Authours, both of their owne wilfull errors, and of the Neutrals ignorant errors, are therefore in the former verse first punished: but because, neuertheles, these ignorant Neutrals do encrease and augment dailie in self-loue, & their zeale and charitie, euer freeseth colder and colder to the worldes end: therefore shall the Lord shorten the latter day, as appeareth by the testimonies cited in the said note ¹ Apoc. 11.

CHAP. XVII. THE ARGUMENT.

The most speciall intention of the Spirite of God, in this holie worke, being couertlie to discover the Antichrist (couertlie I say, least before

for the time, & to Antichristian persons it being known, had ministered occasion to their tyrannie, through care of their owne standing, to haue destroyed this whole Reuelation) now, vnder this couerture, and locking vp of his secretes, God hath bene so beneficiall to his owne, that he prouides the meanes whereby this most needfull discovery of the Antichrist, shall be in dew time made patent to them: among the which means, this chapter is the key and chief, for here, in expresse tearms, the Spirit of God hath interpreted the great Antichristian & Idolatrous whore, to be that citie, that is set as mistresse ouer the kingdomes of the earth: and the seuen heads of the beast, whereon she sitteth, to be her seuen mountaines, whereby (beside many other tokens herein contained) that imperiall and seuen billed citie of Rome is most liuely expressed, and onely designed, and all true Christians thereby certified, that in it must the Antichrist set his seat and dwelling.

Historicall application.

NOW, the last of the seuen ages beeing come, the Spirit of God letteth vs euidently see the destructiō approaching of the great Antichristian citie, and Idolatrous Empire of Rome, which hitherto hath empiied ouer all nations.

2 And with whome all the princes of the earth haue bene entised to goe spiritually awhoring both of olde after the Pagan Idols of Mars, Minerva, Iadie Fortune, and others, as also of late, after the ima-

Paraphrast. exposition.

AND there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Come, I will shewe thee the destruction of the great Antichristian city^b & idolatrous whore, who empires ouer many^c nations.

2 And with whom the kings of the earth haue bene entised to commit Idolatrie, & all that dwell vnder

The Text.

THEN there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Come, I will shewe thee the damnation of the gret whore that sitteth vp on many waters.

2 With who haue committed fornication the Kinges of the earth, & the inhabitants of the earth are drunken

drunken with the wine of her fornicatiō.

3 So he caried me away in to the wilderness in the Spirit, and I sawe a woman sitte vpon a skarlet collored beast full of names of blasphemie, which had seuen heads and ten hornes.

her earthlie Empire, are drunken with the^d doctrin of her abhominable errours.

3 Then rauished he my spirit in^e solitary contemplations: and I perceived, vnder the figure of a swomā, a citie, set ouer a cruel and bloodthirsty Monarchy, full of glorious and blasphemous^h titles, whiche is scituate vpon seuenⁱ mountaines, and ruled by seuen princelie^k governments, vnder the figure of seuen heades, and afterward deuided into^l tē vnder kings, vnder the figure of ten hornes.

4 And the woman was arrayed in purple, & skarlet, and gilded with gold & precious stones, and pearles, & had a cup of golde in her hande, full of abhomi-

4 And this whorish citie, was clad with all princelie^m riches, of purple, skarlet, gold, precious stones, and pearle, exhibiting and propining (as out of her hand) to the whol world

ges of our Ladie, the Crucifixe, Saint-Paule, S. Helen, S. Margaret, S. Syluester Pope, and infinite moe papisticall Idolles, and haue caused all people to dote with these fond superstitious errours.

3 And those, whose spirit God indueth with true judgment, may perceiue, howe that citie of Rome hath broked a bloodie Empire, and hath vsurped proude, glorious, and blasphemous Antichristian titles, calling her selfe of olde, *Roma aeterna, felix inuicta, &c.* & her Empire, *sacrosanctum & perpetuum*: & of new, *S. Peters chaire, the Apostolike seat, and heade citie of the Church*. She is builded vpon seuen hils, and hath bene gouerned successinely, by seuen princely governments, and assisted by the ten Christian kings, her confederats, al hereafter nominated.

4 And this imperiall citie injoyeth al the pomp and riches of the world: her pillars are of marble, her tapistries of silkes, her sielerings ouer gilt with gold, her Cardinals & rulers clothed in fine skarlet, red, and purple: their temples and Idols decored with golde, pearles, and precious stones: for al the world payes tribute

tribute vnto her, but shee communicated nothing to the again, but her poisonous doctrine, and vile allurements of idolatry.

5 And though her common name be *Rome*, yet is she often stiled gloriously, by her Clarkes, after her grande-mother, *Babylon*, whose Empire shee brooketh, and so is as mother of all vice, and fountaine of all filthines.

6 And wee may daylie see, how that cruell ciitie, hath supped the blood of many thousands of Gods martyrs: so that it is wonderfull to behold, how she doeth play the Antichrist in all her tokens and behaviour.

7 Which the Spirit of God, in these latter dayes, letteth vs evidently vnderstand, to agree in al points with the Antichristian ciitie, Empire, seuen mountaines, seuen princelie governments, & finally with the ten vnder-kings thereof.

8 For stode not that Empire or monarchie of *Rome*, being governed by Emperours, before S. *Iohn* wrote? Did it not vake

the venomd drinks of her poysonable doctrine, and idolatrous heresie.

5 And she bare the title & stile of^a mystical *Babylon*, meaning literally her successor the mother of all spirituall whordome, & abominable idolatrie of the world.

6 And I sawe this citie, as drunken with the blood of Gods seruants, & martyres of Iesus Christ, and I^o wondered marueilously with great admiration, when I considered her.

7 Then saide the Angell vnto me, why wonderest thou? for I shal mak plain vnto thee, & to the whole Church in thee, the perfect interpretation, what is meant by that woman, and by that imperiall beast or monarchie, which vpholdes her, who hath the seuen heads & ten hornes.

8 That imperiall beast that thou didst see, was the Monar-

nations, and filthines of her fornication.

5 And in her forehead was a name written, A mystery, great Babylon the mother of whordoms, & abominations of the earth.

6 And I sawe the woman drunken with the blood of Saints, & with the blood of the martyrs of Iesus, and when I saw her, I wondered with a great mirraile

7 Then the Angell said vnto me, Wherefore maruelest thou? I will shewe thee the mysterie of the woman, & of the beast that beareth her, which hath seuen heades, & ten hornes.

8 The beast that thou hast sene, was, and is not, & shall ascend

ascend out of the bottomles pit, & shall goe into perdition, & they that dwell on the earth shall wonder (whose names are not written in the booke of life, from the foundation of the worlde) when they beholde the beast that was, & is not, and yet is.

9 Here is the mynde, that hath wisdom. The seuen heades are seuen mountaines, whereon the woman

chie, which hitherto raigned, & now vaketh throught the decease of the Emperor thereof, and immediately shal the next Emperor thereof arise, of lowe degree and base lineage to that monarchy, and shortly thereafter he shal die, and the people of the earth, eue they whose names are not from the beginning of the world registred into the booke of life, shall haue in greate admiration, reverence and estimation, this greate monarchie, that hitherto stood, now vakes in interraigne, & yet doth stande vnabolished, for that more Emperours thereof do instantly succede.

9 And nowe followeth the mynde, and meaning of the spirit of God, wherein consists the knowledge and interpretation hereof, These seuen heades which appeared to

by the decease of *Domitian*, when he wrote? Rose not the next Emperour *Nerva Cocceius*, not of the ancient blood, or honourable stock of the *Romans*, but of base lineage? Euen hee was the first stranger or barbarian Emperour (*Galba* not counted, as scarce beeing Emperour) and then died he not shortly? to wit, after hee had raigned onely an ycare, three moneths, and nync daies: & finally, doth not the wicked world haue in greate reverence and admiration these Emperours, whose estate (as is saide) stode before Saint *Iohn* wrote: and though by decease of *Domitian*, it vaked when he wrote, yet in effect stode it still vnabolished, *Nerva* and others still succeeding.

9 And beside these infallible tokens, doeth not the rest of the greater circumstances also more plainly agree: For is not *Rome* situate vpon the seuen hilles of *Palatinus*, *Coelius*, *Ianiculus* (otherwise called *Capitolinus*) *Aventinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. and hath not that Cittie & Empyre thereof, beene governed

uerued by these seuen princely gouernements, *Kinges, Consalles, Dictators, Triumvirs, Tribunes, Emperours, and Popes.*

10 Whereof the gouernemet of these five, to wit, *Kings, Consuls, Dictators, Triumvirs, and Tribunes* were past before S. Iohns daies. The sixt, which is the state of Emperors gouerned in his daies, and the seuenth state, which is of Popes: came not while after his daies: and since they came they haue gouerned 1260 yeares, a time but short in Gods sight, yea short in respect of the contrary eternall kingdome of Gods Ele&.

11 And so that imperi- all state, that reigned before S. Iohn wrote, to wit, the gouernement by Emperors (after it had vaked from the daies of *Augustus* in anno. 475. more then three hundred years) was renewed againe in *Charlemaine* in anno, eight hundred and six, and became the eight *Romane* gouernment, like as it had beene before the sixt, but now at the *Casars* and imperi- all state, worne to les than a

thee, are certaine- lie to bee interpreted seuen mountaines, wherupō that whorish citie is set, and they do also meane the seuen princely gouernments thereof.

10 Whereof five are past, and the sixt thereof now stands, and the seuenth gouernment is not yet come, and when it shall come, it must rule a certain space

11 And so that state of Monarchie, and imperi- all gouernment, which lately was, and now vakketh by interreign, that same imperi- all gouernment (being hereafter long suppressed) shall bee againe the eight gouernment, like as before it hath bene one of the seuen, & at length shall it go into final destruction

12 And as for the tenne hornes which appeared to thee, these are ten vnder kings, or confe-

sitteth: they are also seue kings

10 Five are fallen, and one is, and another is not yet come: and when hee cometh, hee must continue a short space.

11 And the beast that was and is not, is euen the eighthe and is one of the seuen, and shall goe into destruction.

12 And the tenne hornes that thou sawest, are tenne Kinges, which yet

yet haue not receued a kingdome, but shall receiue power as kings at one hour after the beast.

13 These haue one mind, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, & the Lamb shall ouercome them for hee is Lord of Lordes, and king of kinges, and they that are on his side, are called, and chosen, and faithfull.

15 And hee saide vnto me, The waters whiche thou sawest, where the whore sitteth, are people and multitudes, and nations, & tongs,

derate kinges, who as yet haue not begun to raigne, but shall start vp as kings immediatly after that that monarchie, or imperi- all state beginnes to fall.

13 These shall agree vpon one faith and opinion, and shall giue ouer again their force, power, and assistance, to the next gouernors of that monarchie.

14 These will assise that Antichristian monarchie, fighting against Christ Iesus, and his true seruants, but in the end, Christ shall ouercome them, for they are but earthly kinges, and he is Lord of Lords, and King of Kings, and his seruants are by him called and chosen, & found faithfull in all their doings.

15 And expounding yet farther vnto mee: these waters (saith he) that appered to thee, ouer the which, is that whorish citie set, are to be interpreted people, kinreds, nations and tongs, ouer the which the empyres.

private kingdome.

12 And there are arisen of their decayed empyre, ten chief Christian Kinges: to wit, of *Spaine, France, Lombardie, England, Scotland, Denmark Swadon, of the Hennes or Hungarians in Hungarie, of the Gotthes in Italie, & the Exarchas of Ravenna.* Who were not in saint Iohns daies, nor begunne to reigne while the empyre began to decline.

13 These whollie agreeeth in one Papistical faith, & Idolatrous profession: and therefore, with all their might, force & strength, maintained the Pope, whoe had the seuenth gouernment of *Rome.*

14 And concurring with him, they persecuted & martyred all true Christian professors, who opposed against their Papistical abuses, but doubtlesly, Christ Iesus king of kings, shall now shortly ouercome them either conuerting or suppressing the (as he hath already begun) and shall erect aboue al his kingdome

dome of his holie people.

15 And so, although *Rome* hath borne hitherto the empyre and suprema- cie ouer all kinreds, people and nations.

16 Yet nowe shall these tenne Christian kinges, her confederats begin to hate her, and renounce her Pa- pisticall superstitions, de- priue her of her dignities and honors, appropriate & annex her rich benefices and rentes, to their owne patrimonies: and at length some of them shall spoile, that very citie it selfe, of all her costly ornaments, and burne vp with fire her ædi- fices, and destroy the same for euer.

17 For although God made these Princes, first to assist & authorise her with one consent: yet now is the time come, in the which God hath decreed them to revolt from her and de- stroy her.

18 Who hitherto hath bene the Metropolitane Citie, that hath empyred ouer all the whole king- domes and countries of the world,

16 And these ten vnder kings (which by hornes appea- red to thee) shall af- terwarde begin to hate that Idolatros citie & shall make her bare and naked of her honours and dignities, and shall eat vp her patrimo- nie and rentes, & at length destroy her selfe with fire.

17 For God had put into their harts to work at all times his wil: euē that first they shuld giue over their whole power, might & suprema- cie of the kingdoms to her, til at last the time were come, in the which God had predestinate the to revolt from her.

18 And besure, that richly decked whore which appea- red to thee, means nothing els, but the Metropolitā & Ido- latrous citie, which vsurpes the empyre ouer the whol king- doms of the earth.

16 And the tenne hornes whiche thou sawest vpo the beast, are they that shall hate the whore, and shall make her desolate, and naked, & shall eat her fleshe, and burne her with fire.

17 For God hath put into their hearts to fulfill his will, and to do with one consente, for to giue their kingdom vnto the beast vntill the word of God be fulfilled.

18 And the woman which thou sawest, is the gret citie, which regneth ouer the kings of the earth.

Notes, reasons, and amplifications.

^a This one of these seuen Angels, both mentioned here, and in the Apoc. 21.9. agreeth rather to bee the last, euen the Angell of the last age, as being he in whose time, both in this place that An- tichristian whore was destroyed, and in that place Gods holie *Hie- rusalem* & true spouse and Church decored and decked: and there- fore, of all the seuen, he seemeth meetest to describe these thinges to *Iohn*, which God had appointed him in effect to execute.

^b ^f That an Idolatrous citie is called in the Scriptures a whore, it is common, For saith *Esay* 1. 21. *How is the holie Citie become a whore, &c.* And how, more particularlie, this decked whore, and filthie woman, is interpreted to be that citie that doeth empire ouer the Kinges of the earth, reade the last verse of this chapter, and so it must needs meane *Rome*, the onelie cheif Metropolitane city of the Empire.

^c Waters are plainlie interpreted by the Angell, to bee people and nations, ver. 15.

^d Of potable liquors, wine and water, the cleare waters and wel springs, are euer taken in the Scriptures in the best parte, for the wholesome, pure, true, and most simple doctrine of the Euan- gell, which our soules continuallie thirst after: But contrarielie, wine, for that it is more alluring, delectable, and pronoketh drun- kennesse, therefore, in all the Scriptures, it is commonlie taken in an euill parte, for idolatrous, licentious, and voluptuous doctrins provoking Gods ire and fierce wrath. Read Apoc. 14.8.10. The like is in diuers other places.

^e Except we be solitarilie, & as in a desert, distracted and with- drawne from worldlie societie and partiall affaires, it is hard to haue our Spirit and perfect judgement ripe and ready to discern the trueth of spirituall matters.

^f Hereof reade the note ^b.

^g As a red coullours, betoken bloudshead in the Scriptures (as is said Apoc. 6. 4. note ^c) and skarlet is a more glorious red than simple red, So betokeneth it, this *Romane* kingdom not onely sim- plie to bee bloodthirstie, but euen to glorie in their bloodshead and murders. And further; beside the spirituall meaning of these coullours, the Princes of that Empire both first and last, euen both Emperours and Popes, were corporally and really clothed in pur-
p

ple

ple and skarlet, in their Pontificals, as is to be red in the *Decret. dist. 90.* where *Constantine* the Emperour giues his imperial garments of purple and skarlet, called therein, *Chlamidem purpuream, et tunica coccineam*, to Pope *Syluester* the first, and his successours, to be worne by them, as they do to this day.

^h These names of blasphemie, that here are said, that the beast is full of, are said (Apoc. 13. 1.) to bee vpon the seuen heads of the beast. The trueth is therefore, that these proud, glorious and presumptuous stiles and superscriptions, are not only set vp in sundry monuments vpon diuers places of these seuen hills, which are her seuen heades, but also through all the whole bodie of the beast, euen in euery part of that Empire, are there infinite of these Temples, Idols, and other monuments erected, bearing such proude and blasphemous superscriptions and titles dedicatorie, as *Diis manibus Fortune, Plutoni, Veneri, Priapo*, and euen at *Mussilburgh*, among our selues in *Scotland*, a foundation of *Romane* monument lately found (now vtterlie demolished) bearing this inscription dedicatorie, *Apollini Granno Quintus Lucius Sabintanus Proconsul Aug.* Also there is to be scene in their coines the like vniuersally, euen titles of the pride and vain-glorie of *Rome*, as in the daies of *Constantinus* and *Maximianus*, a coine printed with this inscription, *Rome aeterna prae*. In the daies of *Licinius Iunior*, a coine with this inscription, *Rome aeterna*, with the figure of *Rome*, sitting as a glorious ladie. In the dayes of *Priscus Attalus*, a coine with this inscription, *Inuicta Roma aeterna conob.* Of which writeth *Adolphus Occo*, lib. 2. *Nu. inscriptum Romanorum*. Of this their blasphemous stile of eternity, read *S. Ierome*, lib. *Epist. parte. 2. tract. 2.* *Epist. 18. question. 11. litera. L.* in these wordes, *Vnde secundum Apocalypsim Ioannis, in fronte purpurate meretricis, scriptum est nomen blasphemia, id est Rome aeterna* that is to say, *Whereby, according to the Reuelation of S. Iohn, in the forehead of the skarlet whore, there is written a name of blasphemie, which is Eternall Rome.*

ⁱ These seuen heads are plainly interpreted by the Angel hereafter, v. 9. to be seuen mountains, & seuen governmets, or princely estars.

^k Read these heads, taken for kings, and kings for any princely gouernours in vers. 9. following, and note thereof.

^l Now haue we to trie, what these ten hornes doe meane: first by *Daniel 7. 24.* and *Reuel. 17. 12.* these be ten kinges. Second-
lic,

lie, their kingdoms must be part of the *Romane* beast, and fourth Monarchie, as both appears, *Dan. 7. 7. 23. 24.* *Reu. 12. 3.* and *13. 1.* and *17. 3. 7.* as also, because that whole ten horned beast, meaning the whole *Romane* Empire, by our 24. prop. what els can the parts of that beast signifie, than parts of that Empire, and consequently the ten crowned horns of the beast, ten kings & kingdoms out of the Empire? Thirdly, by ver. 12. herof, & note following, appears that these ten kings arose, whe the *Roman* governmet by Emperours decayed, and when the Pope began to claime temporall dignities, which al occurred betwixt the 300. and 450. year of Christ, by our 36. prop. and approued histories. Fourthly, by the 13. & 14. verses appears, that these shal be of one religion, and shal therfore authorise, & giue their power & assistance to the beast, that next governed that *Roman* seat, euen to the Pope (the Emperours then being decayed) Fifthly, thogh (as is said) these ten horns came at once with that Papistical beast, & litle Antichristian horn, yet they rose first to their kingdoms before this Papistical horn rose to his Monarchy, and then he suppresseth three of them, which testifieth, *Dan. 7. 24.* saying, *Another (even that Antichrist) shall rise up after the (to wit after these ten kings) & he shall subdue three kings,* and so the Antichrist that cometh at one time with them, riseth not to an established Monarchy til after their rising, yea, til three of the wer falle: for the tearm in the originall Hebrue or Chaldee doth not mean there of his first coming or simple beginning to rise, but of his establishing or confirming of his rising: for the same tearm that here is put for this rising, is expresly put in *Iob. 22. 28.* & *2. Chro. 7. 18.* & diuers other places, for establishing & confirming. So by these notes and tokes, these ten appear to be the kings of *Spain*, *France*, *Löbardy*, *England*, *Scotland*, *Denmark*, *Swadē*, of the *Hunes* or *Hungarians* in *Pannonia*, now called *Hungarie*, of the *Goths* in *Italy*, & the *Exarchat* of *Ravenna*, al start vp with the Pope, betwixt the 300. and 450. yeare of God As to the kingdoms of *Arragō*, *Granad*, *Portugal*, *Castile*, *Legeon Tolet*, *Galice* & *Nauarre*, they are only inferior kingdoms, partly subiect to the Empire, partly pendicles of *Spain*, & are not kingdoms of old. The other kingdom of *Nauarre* is also of late, & now is & shall be (God willing) all one with *France*, *Sicil*, *Beheeme*, & *Naples*, for the most part are of the Empire, & are neither old nor free kingdoms: *Burgundie* is of *France*, & was only a smal kingdom, or rather duke-
dome,

dome. *Norway* is but of late a deuided kingdom from *Denmarke*, & is now conioyned again with *Denmarke*, *Ireland* is conioyned with *England*, *Polland* is but of late erected in a kingdom. *Cyprus* is a kingdome both late, small, and seldome in Christians hands. As to the *Vandals* & *Vifegoths*, that people as appears, came from *Swaden*, and the *Northren* countries, & began their kingdom in *Spain*. *An. Christ.* 382. by *Modogislaus* their king: and therefore iustly, of these *Vandals* & *Goths* whatioeuer, we comprehend their goers out vnder *Spaine*, *Italie* & *Hungarie*, wher they came, and their remainers at home, we comprehend vnder *Swaden*, whose king now stileth himself, *King of Swaden, Gothes and Vandals*, as in the circumscription of their comes is to be seen. And so apparatly, remain only the said ten kingdoms to be chiefly the beasts ten horns, with which the Popes litle horn and small kingdome comming at one time, was afterward confirmed and established by *Pipin*, *Charlemaigne*, and *Lodowicus Pius*, and then arose it greatest of al: and by his craft, and meanes of his confederates suppressed, the kingdomes of the *Goths*, *Longobards* & *Exarchat*, and brooketh their lands within *Italie* to this day: But the other seuen kinges yet extant with the people also of these three kingdomes, shall (God willing) one day repay that Antichristian feat, with fire, sword, and vtter destruction, as appeareth by the 16. verse hereof, and other places of this booke.

^m Of the great pomp & riches of this towne, read *Hierom*, parte. 2 tract. 5. *Epistola* 59. *litera*, G. where he concludeth, *Aurata sunt et a magis velint aspicere quam cælum*, that is, they had rather beholue their gilded sielerings than the heauens; and what marvell is it that it be rich seeing almost the whole world haue bene tributaries to it, about 2000. years, including the time of pardons, as being the most welthy tributes. And as in all things they are glorious, so also in their tributes they appointed that the same shuld be brought in earthe pots, & the pots broken in a certaine place of *Rome*, where, by the great quantitie of broken pots, there is waxed a hill, called *Monte testaccio*. And this haue they done for their glorious name and ostentation, which (confirming this text) beareth recorde of the great riches that hath bene brought to them from all the world.

ⁿ How, and why *Rome* is stiled *Babylon* mysticallie or figuratiuely, is shewed at length in our 23 proposition.

^o Here saith *Saint Iohn*, hee wondered at the beast, and hereafter

after (verse 8.) he saith, that they, whose names were not written in the book of life, wondred at the beast, not making any repugnance, neither making himself to be of the wicked number: for ther is a distinction in wondering, according to the qualitic of the wonderer: the godlie seeing the pompe and glory of the world, wonder at the vanitie and impietic thereof, with great grief of mind, detesting the same: & so *S. Iohn* here wondred at the whorish citie: But the wicked contrarily, seeing hereafter (ver. 8.) the great pomp, wealth, & worldlie felicity of the *Romane* Emperours, they wondered thereat, not detesting the same, but rather are rauished in admiration, with reverence, obedience and fear of them, as if they were gods: and therefore it is said (*Apoc.* 13. 3. 4.) that the whole world wondred at the beast, and worshipped the beast, and the dragon that gaue her power.

^p It is so notable among the Prophetes, that a beast, generallie meaneth a king, kingdom, Empire; or Monarchie (as may be prooued by *Dan.* 7. where he calleth his four beasts, the four kingdoms or Monarchies of the earth) That here *S. Iohn* superfluously interpreteth not, this beast to mean a Monarchy in generall, but entereth to the particular description thereof, so plainelie, that he lets vs evidentlie see it, to be not only in generall a Monarchie, but euen in particular, that selfe same ten-horned beast, which *Daniel* called the fourth kingdome or monarchy: and so consequently to be the *Roman* Empire, as is proved in our 24. prop. at more length

^q What maner of wondring this is, read before in the note ^o.

^r Some read here, *The beast that was and is not*, onlie: but I rather approue those that read, *the beast that was and is not, and yet is*: for although this seme a repugnance, yet it is none: for the empire or imperial estate at that time that *S. Iohn* wrot, might iustlie be said, not to be, seing the Emperor *Domitian* was dead, & the next Emperor *Nerva Cocceius* not yet receiued: & yet in a maner, the Empire or imperial estate that time was, becaus the governmēt of Emperours stood as yet that time vnabolished. And so in diuers maners, and in diuers respects, the imperial estate at that time, both was, & was not, without repugnāce: wherof read the 5. reason of our 24. prop.

^s A king, in the scripture, is a general name for any supream gouernour, be he king, Monarch, Emperor: or Pope. as in *Daniel* cap. 7. all the kings of one Monarchie, ar called but one king: where by the four Monarchies are called four kings: And againe, *Moses* be-

ing but a gouvernour, is called a king. Deut. 33. 5. and seing hereby that not only a king, is taken for whatsoeuer supream governor, but also, seing how many soeuer supream governors there be of one race or sort, they are al called but one king. Therefore, we justly esteeme these seuen kings, here mentioned to be the seuen princelie, royall, and supream governments of Rome, seing in al the rest of their circumstances, they agree so well with the text: Hereof is spoken in the fourth reason of our 24. proposition.

* It were vnproper, to mesure the breuitie & length of this time that the seuenth Papisticall & Antichristian governmēt doth stand according to our fantasie, as to cal it long, that men think long, for so indeede, should that Antichristian raigne be counted long; but more properly the Spirit of God (in whose sight a thousand years ar but as one day) here, in comparison of the eternitie of the christian kingdome of Christ Iesus, accounteth the contrary kingdom, enen the Antichristian kingdome, to bee but short, for that trulie 1260. yeares are nothing in respect of eternitie. Of a longer time called but short, read Apoc. 22. 6. 7. 10. 12. 20.

" Here do wee followe *Ieromes* vulgare translation, *Post bestiam*, that is, *After the beast*, agreeing sufficiently with the Greek, *μετ' τοῦ θύτου*, for verilie so came it to passe, that after the Empire of Rome decayed, & the imperiall gouernment was abolished by the *Hunnes*, *Goths*, *Vandales*, and such others: Then immediately, and at once (betwixt the yeares of God, 300. and 450) start vp these ten kings. The other translation of *T. Beza* and others, who translate, *una hora cum bestia*, *At one houre with the beast*, may also very well stand with the worde *μετ'* which sometimes signifieth *after*, sometimes *with*. And so in that sense, although after the beast, even after the fall of the Emperours (who in their time were that Roman beast & Latin Empire) the ten kings came, and began to raigne, yet also this comming of theirs, was at one houre (that is to say, immediately) with the beast: to wit, they came and arose immediatly with the Pope, who (since the fall of Emperours, hath euer bin that Roman beast, & possessed the Empire thereof: and therefore saith the text, in the next verse: *These* (to wit, ten kings) *have one counsell, and shall give over their strength & power to the beast*, meaning to the Pope, who since this decay of Emperours, have broked for the most part, the stile, rent, honors and seat of this *Latin Empire*, & *Roman beast*

These

* These be the warrs (called the holie warres) which the Pope, his vnder kings and confederats, did raise against those kingdoms princes, and particular professors, that following the trueth, wold any waies mean to repine against his Antichristian authoritie: But the Spirit of God here discovereth their hypocriticall tearmes of holy warres, affirming stedfastly them to fight against Christ, and that at length to their aternall confusion.

¶ Heere doeth the Angell declare to vs, by whome, and after what maner the Antichristian and Idolatrous Citie of *Rome* shall bee destroyed. The doers thereof shall be (saith he) the same tenne Christian kings, who before had maintained her. The maner of this destruction of *Rome*, seemeth to be three fold. First, (saith the text) they shall hate her, and leaue her desolate: that is to say, (as appeareth by *Paul*. 2. *Thess*. 2. 8. and *Apoc*. 14. 6.) The trueth of Gods word and holy Euangell shall be first publickly preached, and by the Majestie of the comming therof, and two edged sword of that holy word, many of these tenne Christian Princes, their kindreds, and people shall be converted from their Antichristian and Papisticall superstitions, and shal hate the Romane seat, turne backe from it, and leaue it destitute of their assistance: and this is her first wracke. Secondly, (saith the text) *They shall eat her fleshe*: that is, these ten Christian kings, who before had enriched her, and made her fat with great benefices, rents and daily casualities, now hating her, shall eat vp these rentes and rich benefices, and liue thereon themselves: and both these two wrackes are already come, thought not as yet altogether perfected. Resteth yet the last, whereof, Thirdly, (saith the text) *they shall burne her with fire*: which appeareth not to be figuratiuelie taken, but literally, by the next chapter, verses. 8. 9. 16. 17. 18. 21. by which it appeareth, that at length, Princes shall make warre against the very citie of *Rome*, take it captiue, spoyle it, and finally so burne it with fire, that it shall be waste for euer, as at more length in that chapter wee shall nowe deduce.

CHAP. XVIII. THE ARGUMENT.

In this Chapter coherentlie with the former, is pronounced the sore sentence and doome of destruction, against the seat and citie of Rome.

Rome, for her wicked demerites, with an exhortation to all true Christians, to leaue and renounce her, and expresse comendement to all men to put hand to the execution of Gods vengeance against her for her pride. And last of all, is set foorth the great horroure and anguish of her familiars, for the suddaine and terrible spoliation, demolishing, burning, and destruction of her for euer, vvith the triumph of Gods whole true servants therefore, after so plaine a stile, that the Paraphrase and historie (or rather Prophecie) thereof, may be consolidate in one propheticall paraphrase.

The paraphrasticall Exposition.

Afterward came the ^a second of the ^b seven thundering Angels from heauen, with greate power and Majesty, lightening all the earth with the beames of his glorie:

2 And he pronounced with a loude voice the doome and sentence following, saying, now shal fal, yea, even now shal fal that mightie imperial seat of ^b Rome, successour of great Babylon, and thee shall become a desert dwelling of ^c Deuils and Fayries, and a solitarie wilderness, for the repaire of wilde and rauenous foules.

3 Because shee hath poysoned all nations, with the venomous drinckes of her Idolatrous doctrine: and all the Kings and Gouernours of the earth, haue followed her a whoring after Idolles: and the Merchantes of the earth ^d both spirituall and temporall, haue bene enriched through her voluptuous and delicate traffique.

4 Then hearde I againe, a spirituall and heauenly voice, charging all God his true, holic and electe Christians, to departe from

The Text.

AN D after these things, I saw another Angell come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And hee cried out mightilie, with a loude voice, saying, It is fallen it is fallē, Babylon that great citie, and is become the habitation of devils and the hold of all foull spirits, and a cage of euery vnclen and hatefull birde.

3 For all nations haue drunke of the wine of the wrath of her fornicatio, & the kings of the earth haue committed fornication with her, & the Merchantes of the earth are waxed rich of the abundance of her pleasures.

4 And I hard another voice from heauen, say,
Goe

Go out of her ny people, that ye be not partakers in her sinnes, & that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembered her iniquities.

6 Reward her, euen as shee hath rewarded you, and giue her double according vnto her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure, soe muche giue yee to her torment, and sorrowe: for she saith in her hart I sit, being a Queene, & am no widow, and shall see no mourning.

8 Therefore shal her plagues come at one day, death, and sorrow, and famine, and shee shall be burnt with fire, for strong is the Lorde God, which will condemne her.

9 And the Kinges of the earth shall bewaile her, and lament for her which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning.

10 And shall stande farre off for fear of her torment, saying, Alas,

that *Romane* seat, and leaue all her superstitions, least they being partakers of her offences were also destroyed with her.

5 For her sinnes haue craned vengeance from the heauens, and the Lord hath called to minde her iniquities.

6 Commanding therfore al men to ^c render vnto her such wrack, as she hath deserued at their hand: yea, and to double the reuēge vpon her, that her works haue deserued, and as she hath hitherto entised them to drinke in the cup of Gods wrath, so they ar now to execute Gods wrath twofold against her.

7 And so much as shee hath vaunted and gloried in her selfe, and hath liued wealthily in all sensualities and pleasures, so much the more to ad vnto her torment & dolour. For in the presumption of her heart she hath said, I sit ^f Queene and Maistres ouer the whole world, and I shall be destitute of no voluptuous pleasure, neither euer shall I see any sorrowe.

8 Therefore at once shall God powre out on her the plagues of death and mourning, for the slaughter of her inhabitants, and shee shall be inclosed and effamished: finally, taken captiue, and burnt with fire: for almightie is the Lord, that hath giuen thar sore sentence against her.

9 The Kings, Cardinals, and rulers of the earth, who haue followed her in whoring spirituallie after Idols, & haue led a careles life in all her worldly pleasures, shal now mourn and bewaile her, and shall become dolorous and sorrowfull for her sake, when they shall vnderstand that shee is consumed and burnt vp with fire, and destroyed for euer.

10 They dare not approach to assise her,
for

for teare to be wracked with her, but absenting themselves, that mourne in their hearts saying: Alas, alas, our chiete citie *Rome*, that great and mightie successour and daughter of *Babel*, for vniawares is come thy destruction.

11 The Merchants of the earth, craftismen and traffiquers with her wares, shall lament & mourne for her destruction, for their delicate wares shal not henceforth be so saleable.

12 Even their rich and costly Idoles, chalice, Paxes, & crucifixes, threefold crownes, myters, Bishops staves and rings of golde, & siluer set with pearles, and all manner of precious stones, surplices of fine linnen, copes, masse-clothes, and other vestiments of purple, of silke, & of skarlet, sielerings, tabernacles, and other ornaments in Churches, and Church places of all manner of^h wel carued and long lasting wood, Host boxes, and relique buses of Iuorie or fine woode, offering stocks and diuers vessels for Chrisme, oyle, salt, and holy water of fine timber, Snuffers, and incensours of brasse, copper, or yron, founts and holy water stones of Allabaster, Marble, or Iasper.

13 Yea, their confectiōs of cannell and sugered spices, for their Christmas & Easter feasts, their delicate perfumes, odours, and costly oyntments: for their Pontificalls, their incense, roset, and frankincense, to burne in Churches, wine for their drink, and for daily masses, oyle for their extreame vnction, fine floure for their Hosts and masse bread, wheat and plentie of al maner of cornes, with store of kyne and sheep, for their daily sustentation; Horses, mules, and mulets, with costly decorated chariots for their journeying; Moores Pages, Lackies and seruants to serue them, &

alas, the great citie *Babylon*, the mightie citie for in one houre is thy judgement come.

11 And the Merchants of the earth shall weep and waile ouer her, for no man buyeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles and of fine linnen, and of purple, and of silk, & of skarlet, and of al manner of Thyne wood, & of all vessels of Iuorie, & of all vessels of most precious woode, and of brasse, and of yron, and of marble.

13 And of cynamon, and odours, and oyntments, & frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses and chariots and seruants, and soules of men.

14 (And the apples that thy soul lusted after, are departed from thee, and al things that were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 And the merchants of these thinges which were waxed riche, shall stand a far off from her for fear of her torment, weeping and wailing.

16 And saying, Alas, alas, the gret citie, that was clothed in fine linnen, and purple, and skarlet, & gilded with gold, & precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery Shipmaister, and all the people that occupy ships, and shipmen, and whosoever trauell on the sea, shall stand a far off.

18 And cry when they see the smok of her burning, saying, What city was like vnto this gret citie.

19 And they shall cast dust on their heades, & erie weeping, and wailing, and say, Alas, alas, the great citie, wherein were made rich all that had ships on the sea, by her costlines: for in one houre shee is made desolate.

finallie the pretendedⁱ merchandise of the soules of men from hell and purgatorie, by soule-masses, diriges, pardons, indulgences, remissions of sinnes, and such soule-wares for lucre.

14 And the delicate and wealthie pleasures that thy soule lusted after, are departed from thee, and all thy profitable rentes, and glorious dignities are taken from thee, and shall neuer hereafter be restored to thee.

15 These Merchants and sellers of these wares, which hitherto were made wealthie therby, dare not assise her, but absenting themselves lest they be wracked with her, shall bewaile and lament her.

16 Saying, Alas, alas, that mightie Citie, which was decoyed with fine linnen, & with abullements, pales, hangers, and tapestries of silk, purple and skarlet, & had her^k sielerings over-gilt with gold, and was richly deckt and replenished with al maner of precious stones and pearle:

17 For at an instant, is shee depriued and spoiled of all these riches, and all her Mariners, Pylates, and gouernours of her great^l shippes and huge Galliaffes, and euery shipmaister, that transporteth her wares, standing a far off for feare to be wracked.

18 Vnderstanding her to be burnt vppe with fire, and vtterly destroyed, shall lament, saying, what citie on earth was so mightie as this great citie?

19 And they shall be griened and disfigured with sorrowe and anguise, and shall erie out, weeping and wailing, saying, Alas, alas, that mightie and great citie, by whome al we her ship maisters and mariners were enriched, and made wealthie through the costlines

of her delicate wares, for in an instant is shee brought to desolation.

20 But contrarie, O elect Church of God, Apostles and holy Prophets rejoice and triumph: yea, for the Almighty hath judged and revenged your cause against her.

21 Then a mightie Angell, shewed mee the comparifon of a great millstone cast into the sea: declaring, that with such suddentic and violence should thou, O *Rome*, the mightie citie, successor and daughter of great *Babylon*, bee brought to vtter confusion, so that thou shalt neuer^m arise nor recouer thereafter.

22 And the triumphant melodie of thy Organes, and belles, hymnes and canticles, bummes, timbrels, and rigols, shal neuer bee hereafter heard, sounding in thy quiers, nor in thy houses or habitations, shall any maner of craft-men be found dwelling: yea, not so much as the sound of any mil or quernes shal be heard grinding corne towards thee.

23 Forther shal not dwel in thee, so much as one to light a torch or candle to shine in thee, and far lesse shall it bee heard, anie to marie, or to be married in thee, or to procreat, or replenishe with people thy ruined walles, for thy merchants (chief sellers of Indulgences, and soule wares) become Cardinals and Bishops, and great men vpon earth, and with thy alluring superstitions, all people & nations were blinded and deceiued.

24 And that miserable citie was found and convict of God, to be the author of the bludshed and martyrdome of all the Christians & true professours that were slaine throughout the whole earth.

20 O heaven rejoice of her, and ye holy Apostles and Prophets: for God hath giuen your judgement on her.

21 Then a mighty Angell took vp a stone, like a great millstone, & cast it into the sea, saying, with such violence shal the great city *Babylon* bee cast, and shall bee found no more.

22 And the voice of Harpers, and musicians and of pipers, and trumpeters shal be heard no more in thee, and no craftes man, of whatsoeuet craft he be, shal be found anymore in thee and the sound of a millstone shal be heard no more in thee.

23 And the light of a candle shall shyne no more in thee: and the voice of the bridgrome and of the bride, shall bee heard no more in thee: for thy merchants were the great men of the earth: & with thine enchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the saints and of al that wer slain vpon the earth.

Notes

Notes, Reasons, and Amplifications.

^a We interpret the Angell, that here pronounceth this decay of this spirituall *Babylon*, to bee the second of the seauen thundering Angels, because that same Angell proclaimed that same decay to fall in his time. Apoc. 14. 8. and so consequently, wee looke (God willing) for the performance hereof, in this present Iubile begun already in anno 1590. and ending in anno 1639. or thereby.

^b This *Babylon* is not literally *Babylon* it self, for that *Babylon* was destroyed by the *Medes* and *Persians*, according to the prophecies of *Esay* 13. 17. and *Ieremie* 51. 11. and *Psal.* 137. and that long before saint *Iohn* wrote this, and neuer role in authoritie againe, but this *Babylon* is figuratiue or mystical *Babylon*, so called (Apoc. 17. 5) for that this *Babylon* succedeth to the monarchie of the former, as the croy to her grandmother, and is certainly the citie of *Rome* as is prooued by our 23. proposition, and by the whol tokens of the 17. chapter hereof, read also hereupon, Apoc. 14. note ^h.

^c The spirit of God, describing the horrible decay of royall *Babylon*, *Esay* 13. 21. for the greater agrauating of Gods justice, and to moue vs to conceiue the greater horreur, not onely saith simply it shal be a desert, or such a desert or wildernes, as no tame beast or bird dare resort into, for rauinous beasts and foules of reif, that abide there: but euen that it shall bee a place so vtterly elraich, (as we tearme it) that also no man dare make residence there, for fear of deuills, fayries & spirits of illusions: and, as the *Rabbins* interpret that text, *Ibi saltabit Fauni, Satyri, seu demones pilosi &c.* The like is said here of this mysticall *Babylon* or *Babylonicall Rome*, that it shal become a dwelling of deuils, and a hold or residence of vncleane spirits, not that the deuils are as yet annexed to any certaine residence, or that they like rather to go dwel in deserts, than to abide among men to seduce them, but that the spirit of God wold haue vs his faithfull to detest that citie as abominable, wherein deuils shall dwell and possesse the same as their due patrimonie.

^d These Marchants appeare hereafter plainlie by their wares, to meane but seculare marchants, sellers of all delicate wares to the *Romans*, as also their ecclesiastical merchants, priests, pardonars, & Legats, that sel their indulgences, pardones, and soule wares vnto the whole world: consider this by the 12. and 13. verses hereof.

Nowe

^c Now Princes, potentats, and mightie men on earth, go to, and execute Gods wrath against this godles citie, for here you haue a speciall warrant and earnest commande to reuenge that cause, that is, not onely your owne cause, but also it is the cause of the Almighty, by the which ye are certified here, that that work shall go wel with you, and shal prosper in your hands. Where note, that this doubling of reuenge is spoken by a propheticall *Emphasis*, as meaning therby, that we ought without pitie, ruth, and mercie to proceede with all possible extremitie against that deuillish seat, to the vtter extirpation thereof, and not meaning that anie punishment in this world that possible may be executed by men, can be so much as equivalent with the single, and farre les can be double to her wicked demerits: where through, in the ende of the next chapter, shee and hers are cast into hell fire eternallie, as a full reuenge.

^f Here doth the spirit of God describe and paint *Rome* no other wise, then shee in her old monuments and coynings doth paint & set out her selfe: to wit, after the forme of a lusty Ladye, clad in no mourning weede, nor widdowes apparel, but gloriouslie and richlie deckt, and decored with all delectable and costly ornamentes, and therewithall, sitting inthroned in her throne, as Lady and mistres ouer the whole world, with her glorious titles, and blasphemous inscriptions *Roma aeterna, felix, innicta*, and such others, wherof reade the note ^h Apoc. 17.

^g Here haue we inserted certaine clauses gathered out of other parts of this book, opening the maner of the destruction of *Rome*, that the prophecie may be the more plaine. And first, where wee interpret her mourning to be for the slaughter of her inhabitants (beside also for the ruine of her kingdome) we doe not coniecture it without a warrant, that there shal be gret slaughter vpon her inhabitants, for which they shall morne, because the former plague (expressed in this text) that should fall on them, is death. Againe, by the Apoc. 13. 10. it is doubtlesse meant, that they shall bee killed by the sword, because they haue killed others with the sword. Secondly, becaus the text specifies, that they shall be effamished & burnt with fire, it betokeneth a siege and inclosing of them, and that thee shall be taken captiue, and therefore haue we also inserted these clauses agreeing with the said warrant. Apoc. 13. 10. wherein

wherein it is likewise meant, that they shall be led captiue, because they haue led others captiue.

^h This *Δύρον* is the wood *Thyia* which *Theophrastus* reporteth to be a long lasting, and vncorruptible timber: hereof mentioneth *Plinius* lib. 13. chap. 16. And with this timber, Temples in old times were decored and replenished.

ⁱ After the spirite of God had reckoned out certaine bodilie wares which the *Romane* seat accustomed most to buy, nowe concludes he with these soule wares, which they and their marchants vsed cheifly to sel, wherby, they were so enriched, that thereby they were made able to buy all the former costly wares. These soulwars are pardons, indulgence, remissions of sinnes, trentalls, soule masses, and diriges, with such godles jestes, whereby, they promise for money, to deliuer vs from hel, and purgatory, and to canonize vs saints in heauen, and make vs intercessours for our brethren on earth, and consequently, Christs intercession to be needles. O blasphemie intollerable that maketh rich men (whom Christ saith shall hardly come into the kingdome of heauen) to become saints for money, and so tacitly to deprive our sauour of his office of intercession and onelic mediation: doeth not *Peter* speak truclic of these his false pretended successors, (2. Epist. cap. 2.) saying, they shall bring in damnable errors, denying the Lord that redeemed them, and through fained wordes shall they make marchandise of men, to wit, (as here is said) by selling both their poore, peoples soules, and their owne soules to the deuill for worldly lucre. Herewith confer the note ^d preceeding.

^k Of these golden & gilded filerings and great riches of *Rome*, reade the note ^m in Apoc. 17. with diuers olde writers, describers of the Pompe of *Rome*.

^l These mightie marriners with their gret Galliaffes, Venetiās, Spanishes, and other of that Antichristian flote, who hitherto, and latest of all in this 1588. yeare of God, haue bene so redic at euery nod of their Apostatik step-mother, *Rome*, to haue ouerwhelmed vs poore and true christian professors. Seeing now and perceiving by daily experience, that God fights for vs, and daily aduanceth our causes more and more to their destruction, shall now shortly faint and fal back, from assisting that cause anie more, onelic standing a far and bewailing that irreparable destruction that

God

God is sending vpon that godles citie, and in their hearts lamenting the decay of their owne prosperitie, without making any farther debate or encounter in defence of that Romish seat.

Let none beleeeue, that this destruction, desolation, and burning of *Rome*, is any of these destructions which are already performed by the *Hunnes, Gotthes, Vandales*, or others in time past, for these destructions were soone repared, but this destruction, (saith the spirit of God before, verse 14. and here verses 21. 22. 23.) shall be such, that neuer shall be repared againe, that citie neuer founde nor founded againe, her dignities and rents neuer restored to her, and finally, no inhabitant to dwell there, or so muche as to light a candle in that execrable and accursed citie againe.

CHAP. XIX. THE ARGUMENT.

Following out the exhortation and commandement of Gods spirit in the former chapter. verse 20. here in this chapter, the whol church of God understanding that Antichristianemie of theirs, the Romane seat to be shortly brought to ruine, and themselves nowe to be stedfastly coupled with their Lorde and spouse, Christ Iesus, doth therefore reioyce and magnifie God. Thereafter followeth a briefe description of the word of God, and how the same doth nowe obtaine victory ouer all the enemies, that are conuened against it and how all false Prophets, and chiefe members of that Antichristian empyre, are condemned to the vnquencheable fire of hell for euer, as the latter and iust rewarde of their merites, beside that bodilie vengeance that commeth vpon the carcases of all their assisers.

The paraphrasticall Exposition.

Hereafter I considered, and behold, the voice of the whol multitude and congregation of Gods true Church, saying, let vs praise the Lord, salvation, and glory, honour and power, belongeth to the Lorde our God for euer.

The Text.

1 AND after these things, I heard a great voice of a great multitude in heauen, saying, Halleluiah, salvation and glory, and honour, and power be to the Lord our God.

2 For

2 For true and righteous are his judgments: for he hath condemned the great whore, which did corrupt the earth with her fornication, & hath auenged the blood of his seruants shed by her hand.

3 And againe they saide, Halleluiah: and her smoke rose vppe for euermore.

4 And the foure and twenty elders, and the foure beasts fel downe, and worshipped God, that sat on the throne, saying, Amen, Halleluiah.

5 Then a voice came out of the throne, saying, praise our God, all ye his seruants, and ye that feare him both smal and great.

6 And I hearde like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunders, saying, Halleluiah: for our Lord God almighty hath raigned.

7 Let vs be glad, and reioice, and giue glory to him: for the mariage of the Lamb is come, & his wife hath made her selfe readie.

2 For, true and righteous are all his proceedings, and he hath justly condemned that Idolatrous citie and spirituall whoie, which poysoned and infected all people on earth, with her Idolatrous doctrine, and God hath righteously auenged the bloodshed and cruel martyrdom of his Saintes and seruantes, committed by her tyranny.

3 And againe, and againe, incessantlie continued they, saying, Let vs praise the Lord, and the griefe of her torment shall resound to the heauens, and neuer shall haue an end.

4 And all the true professours of the olde and newe Testaments, prostrated themselves and woorshipped God, who raigned in his throne among them, saying, euen so, O Lord, let vs praise thee for euer.

5 Then did the voice of Gods Spirit, proceeding from the throne of his trueth, exhort all his elect seruantes, both small and great, that feare him, to render him praise for euer.

6 And with that was hearde the greater and mightie voices of all the hudge multitude of God his people, as the resounding noyse of many waters, and of his true Teachers and Prophetes, thundering out Gods praises, saying, Let vs praise God, for our Lord God Almighty hath preuailed, and shall raigne hencefoorth for euer more.

7 Let vs be glad and reioice, and giue to him the praise, that hath now vouchsafed to vniue his Sonne, that immaculate Lambe, Christ Iesus, in spirituall spousage with vs, his holy Church, and nowe is our Church purged from Antichristianisme, and readie
 Q decked

decked for him as his true Spouse.

8 And hee hath propined and presented her with giftes and shining garments of puritie and innocencie, betokening that perfect puritie and righteousnesse, that God hath granted to euery one of her particular saints and professours.

9 Then saide the Angell vnto mee, publish thou, and shew forth vnto all men, how blessed they are, that are called of God to be participant of that holie ^d Supper and marriage banquet, whereby wee are vnited and espoused to Christ Iesus, and he said moreover, all that I haue said vnto thee is of ^e God, and shall surely come to passe.

10 And I fell downe at his feete to haue worshipped him: but hee rebuked me, saying, Beware thou doe it not, for I am but a seruant of God, as thou art, and as one of thy bretheren, bearing the testimonie of Christ Iesus: woorthip nothing except God onely, for wee that doe testifie of Christe Iesus, are not God, but Spirites of his prophetic.

11 At this time the Church of GOD shall bee patent and visible, and therein shall bee perfect and sincere Professours, and that profession that they doe beare on them shall bee of ⁸ Christ Iesus, who is called the faithfull and true incarnate worde of God, who doeth iudge with justice, and fighteth righteously.

12 And with the fierce and fiercieies of foresight doeth terrifie his enemies, and his heade is crowned with many victories ouer them, and hee hath a name, whiche none knoweth but himselfe, euen none doeth knowe Christ Iesus, the very true incarnate

8 And to her was granted, that she should bee arrayed with pure fine linnen, & shining: for the fine linnē is the righteousnes of Saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the Lambs supper. And hee said vnto me, These wordes of God are true.

10 And I fell before his feete, to worshipping him, but hee saide vnto me, See thou do it not: I am thy fellow seruant, and one of thy bretheren, which haue the testimonie of Iesus. Worship God. For the testimonie of Iesus, is the Spirit of prophetic.

11 And I saw heauen open, and beholde, a white horse, & hee that sat on him was called Faithfull and true, and he judgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that no man

man doeth knowe but himselfe.

13 And hee was clothed with a garmente dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linnen, white and pure,

15 And out of his mouth went a sharpe sword, that with it hee should smite the heathen: for he shall rule them with a rod of iron for hee it is that treadeth the winepresse of the fiercenesse and wrath of Almighty God.

16 And he hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sun, who cried with a loude voice, saying to all the foules that did sit by the midst of heauen, Come and gather your

Worde of God, but they who are his my sticall bodie, euen they who are in him, and he in them.

13 His apparell was besprinkled with the blood that he did shed for our redemption, ^h as also with the blood of his enemies, whome hee hath troden downe: and he is named that word of God, that was before all beginning, and now hath receiued flesh.

14 And all the whole Armie and elect Congregation of his true Church, followed his will and preceptes, truelie journeying and traueyling through this worlde in their mortified and regenerate fleshe, clothed with the garmentes of his puritie and righteousnes.

15 And out of his mouth proceeded true doctrine, piercing and subdewing on euerie side, the heartes of all Nations, and vnder the Scepter of his seruitude doeth hee gouerne and subdew them: for hee also it is who doeth ⁱ presse and treade downe these wicked and reprobate people, that drink vp iniquitie, and prouoke the vengeance of al mightie God.

16 And hee beareth in his badge, the stile and title of KING OF KINGS, AND LORD OF LORDS.

17 Then I sawe a mightie ^k Angell who did awaite vpon the Ecclesiasticall estate, and affayres of the Gospell, proclayming openlie and patentlie to all Warriours, Souldiours, and other rauinous people, that dwelled among them of the true Church of God, forewarning them, that they shoulde conuene and gather themselves together, against that time, which almighty God had

appointed for that great spoile, slaughter, and bloodshed, which they must eat vp and deuoure.

18 And that then they should shed the blood, and eat vp the rents, and spoyle the riches of papisticall Kings and Cardinals, and of their riding Knights and Captains, subverting them, horse and man: and finally should deuoure vp and destroy all, both free and bond man, both great and small, that were of that sect.

19 And I foresaw that the great *Romane* Monarch, and his confederate Kings and their great Armies had euer conuened together, to fight and rebell against that true worde of God, that his professours did beare, and against all the true Ministers thereof.

20 And therefore also were taken these Monarches, and their *Pseudopropheticall* Popes, who had counterfeited miracles, and made lying woonders before them of the Empire, to deceiue all those who did professe obedience vnto that Empire, bearing the badges and markes thereof, and them that revered the counterfeit Emperors therof: and these two, euen straight after this^m mortall life, were caste downe to hell, there to bee tormented for euer with the burning fire and sulphurous flames thereof.

21 And the reste of their Armie and partakers were altogether overcome, vanquished and suppressed by that true and synceere doctrine, whiche did proceede from out of the mouth of Christe Iesus, that incarnate and holy Worde, whiche all true professours doe most constant-

selues together vnto the supper of the great God.

18 That ye may eat the fleische of Kinges, and the fleish of high Captaines, & the fleische of mightie men, and the fleish of horses, & of them that sit on them, and the fleische of all free men and bondmen, and of small and great.

19 And I sawe the beast and the kings of the earth and their warrours gathered together, to make battell againste him that sat on the horse, and against his souldiers.

20 But the beast was taken, and with him that false Prophet, that wrought miracles before him, whereby he deceiued them that receiued the beastes mark, and them that worshipped his image. These both were aliue caste into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sits vpon the horse which

which commeth out of his mouth, and all the foules were filled full with their flesh.

lie beare testimonie of and professe, and all greedie and ravenous people, reuers, spoylers, and avaritious men, were satisfied abundantly with the rich spoyle, Church-rentes, and benefices of these Antichristian people.

Notes, Reasons, and Amplifications.

* That *Hallelu-iah* is interpreted, *Praise the Lord*, reade *Jerome de interpretatione nominum*. This worde, as also *Amen* and *Selah*, and diuers other Hebrue wordes, as beeing *Vocabula artis*, euen notable Theologicall tearmes, that in fewe sillables doe containe greate matter, are therefore in all translations left vnterpreted, for that *S. Iohn* himself writing in Greek, doth neuertheles retaine them in Hebrew, yet in the Paraphrase wee thinke meete to leaue nothing vnexpounded.

^b Waters to meane people, and Thunders to meane Preachers, read in the note ^b Apoc. 14.

* Of this Spouse and spousage, read the note ^a Apoc. 12. & our 22. proposition.

^d The parable of this marriage banquet of Christ Iesus, is at length expressed in Matth. 22. Heereof the Supper of the Lorde is the perfite type and symbole.

* Here is the certaintie of these prophecies three-foldlie confirmed. First, in that they are revealed by an Angell. Secondly, in that he testifieth that they are of God. And thirdlie, for that in expresse tearmes, he affirmeth them to be true and certaine.

^f O miserable Papists, why go ye bare-footed, and bare-legged on pilgrimage, and doe fall kneeling and groueling before your Idolles, adoring either them, or yet at the best, those Saints whom they represent, seeing a more glorified Saint than anie of your Saints (whome for the most part, your selues make and Canonize) even an holie Angell, who neuer was a sinfull man, never fell nor made defection at anie time from God, as men Saints a thousand times haue done, but euer abode perfect and holie, here doeth abhorre and detest all kneeling and woorshipping before him, greatlie rebuking Saint *Iohn*, for meaning and preasing there-

vnto, and in expresse tearmes, forbidding the same, and yeelding the godlie reason, that none shoulde bee woorshipped but God onlie. Away, away with your captious distinctions of *ἁγία* and *λατρεία*, and all such visardes as excuse Idolatrie: For here the pure, naked and simple worde of God, spoken by the mouth, and vttered by the example of this holie Angell of God, and of Gods holie Prophet Saint *Iohn*, doeth detect all your hypocriticall sophismes. The Lorde open your eies, for in this text among manie moe, doeth the light cleerelie shine. The same example for the more aggreging hereof, is repeated ouer againe in the Reuel. 22.8.9.

¶ That this that rideth on the white horse, is the true and incarnate worde of God euen Christ Iesus, appeareth plainelie by the 13. and 16. verses following, and by the whole harmonical tokens of this text, and of Apoc. 6.2. conferred also with the note of Apoc. 12.

¶ Seeing Christ the incarnate word of God, treadeth the wine-press of Gods wrath, in the 15. verse, therefore doeth this blood wherewith his garments are besprinkled, beare the type of the blood of his enemies, which hee hath shed in the wine-press of Gods justice, as appeareth by Esay 63.3. beside also the figure of that blood, which he shed out of his bodie for our redemption.

¶ To treade the wine-press of Gods wrath, doth here not onelie meane, to execute God his latter judgement of æternall damnation against the wicked, as it doth particularly meane in the end of the 14. chapter: but it doth meane generallie the execution of all Gods judgements against offenders. And in that generall sense, how Christ our righteous judge and revenger doeth treade this press, read Esay 63. and Lament. 1.15.

¶ This Angell certainelie beareth the type of all Gods Ministers in this age, who standing in the Sun, that is, standing and awayting on the Gospell and Ecclesiasticall affaires, openlie and patentlie proclaimed the destruction of *Babylon*, wherby those Ravens and ravenous foules, that flie by the middest of heauen, that is the ravenous and greedie people that dwell among them of the true Church, shall bee couragiously enanimated to put hande to worke, and spoyle that wicked Citie, and eat vp all their riches. So that their greedie avarice in this case, shall advance the worke

such the second death hath no power: but they shall bee the Priestes of God, and of christ, and shall raigne with him a thousand yeare.

7 And when the thousande yeares are expired, Sathan shall be loosed out of his prison.

8 And shall goe out to deceiue the people which are in the four quarters of the earth euen Gog and Magog, to gather them together to battel, whose number is as the sand of the sea

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saintes about, and the beloued citie: but fire came down from God out of

holie prayers vnto God and his Sonne Christ Iesus and shall raigne with him spiritually, the ^k thousand yeares of the great Sabbaoth, which is to say, for euer and euer.

7 And whē the former 1000. yeares shall be ^m outrun, the deuill shall bee loosed of his fore-said bondage,

8 And shall passe out to deceiue the people that dwell in all the arthes, or foure quarters of the countries of ⁿ Gog and of *Magog*, even stirring vp the one against the other to battell, & shall gather them in number, as the ^o sea sand.

9 And they shall gather together in the plaine of the earth, toward and about those countries, & citties, and dwellings, where Christians, and Christs holie citizens had made their residence: but at length by the fierie tongues of the Apostolicke doctrin & flaming

7 But these former 1000. yeares being expired in An. 1300. euen that very yeare Pope *Boniface* the 8. beginning the first Iubelie, was clothed the one day in his Popelike Pontifical, and the next day in an Emperours Robe-royall, and bearing before him two swords, saying, *ecce duo gladii hic*, therby hee vindicated to himselfe both the spiritual and temporall impyre ouer all the quarters of the earth: on the contrarie part, was *Ottoman* the gret, who aspiring to be Monarch, was crowned that same year Emperor ouer all the 4. nations *Mahometanes*.

8 And so from this foorth the deuill stirred vp betwixt these two pretended Monarchs and their successors, moste terrible warres, by suche vniuersall multitudes and innumerable Armies, as hath not beene heard of before.

9 And their chiefe skirmishes and battels, were fought besides the lands of Christians, in *Europe*, and in *Asia minor*, and thereabout, where

wher God had first plated his holie Citizens, even these seuen Churches that Saint *John* writeth vnto: But (God-willing) at length shall these Papistlicall and *Mahometane* kingdomes, both enemies to God, bee destroyed by the power & force of Gods word.

10 And Sathan, that grete deceiuer of the world, shall bee cast into hell fire, æternallie, wher also all the godles *Romane* and *Mahometicke* Emperours, and other wicked Princes, together with all false Prophets *Papissicall*, *Mahometickes*, & others shall terriblie bee tormented day and night for euermore.

11 When Christ in his majesty shal come to judgment, for then certainlie shall heauen and earth bee renewed.

12 And we are sure that then the second and last resurrection should bee, wherein generallie all men small and great, that euer died, shall rise againe, and appear before that iustice seat of God, and the register books of all mens consciences be opened vp, and laid abroad, and the great register of God his prædestination, and booke of life shall bee opened and made patent, and the dead shall be judged according to their workes, written and registred in their consciences.

13 And the waltering worlde, by his raging seas

fire of Gods worde from heauen, shall both *Gog* & *Magog* be ouercome.

10 And the deuill that shal deceue the & stir the vp towarde shal be cast into the eternal flame of *Gebenna*, where also the grete Emperours of the earth, & the false Antichristian Prophets shal be tormented day & night for euermore.

11 For I saw that at this time shuld the true & sincer iustice seat of God appear and Christ our iust judge sitting therō, at whose presence this heauen & earth shall then vtterlie melt away, and all things be renewed.

heauen, and deuoured the.

10 And the deuill that deceiued them, was cast into a lake of fire and brimston, wher the beast and the false Prophet shall bee tormented euen day and night for euermore.

11 And I sawe a greate white throne, and one that sat on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the deade, both greate & smal, stand before God, and the books were opened, & another book was opened, which is the booke of life, & the deid were judged of those things whiche were written in the bookes, according to their workes.

13 And the sea

13 And the sea gaue vp her dead, which were in her, & death and hell deliuered vp the dead, which were in them: & they were judged, every man according vnto their workes.

14 And death & hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found writte in the booke of life, was cast into the lake of fire.

and stormie tempests inveighing against our fleshe, shall render againe all that haue died by it, and the deuill by his deadly and desperate greifes, and infernall temptations of the minde, shall render againe all that hath died by him, and euery man shal be judged according to his workes.

14 And the infernall spirits and damned Deuils, who are as death and hell it selfe, shal be cast in the burning flame and vnquenchable fire thereof: this is the second and euermore lasting death.

15 And whosoever is not contained in the register of Gods mercifull predestination, & booke of life, shall also be cast in with them in that eternall and vnquenchable fire.

Notes, Reasons, and Amplifications.

* The former parte of the history of this Dragon Sathan, is to be found in the twelfth chapter hereof: to the which, this chapter is to be subjoined.

b To wit, a thousand yeares of the 1260. years, that the Church abode latent and invisible, as at more length is opened in our 34. Proposition.

c This deepe wherein Sathan is nowe closed, is not as yet the deepe pit, and endles paine of *Gehenna*, for as yet, he is but retained in the chaines of darknes, till the latter day, when hee shall be damned æternally to the deepe of hell (2. *Pet.* 2.) But this hell or deepe, called in Greeke *αβυσσος*, and in Latine *abyssus* is sometime taken for the depth of the earth, or of waters locallie: as *Psal.* 105. 9. Sometime for lowe estate and base degree, as both here, and *Apoc.* 17. 8. where the imperial beast riseth out of this hel or deep, and goeth thereafter to decy, but out of hell, there is none that riseth, specially, no Emperour or mankinde: wherefore in this text (*abyssus* meaning but a lowe degree and base estate) the Deuill is but thirled and restrained from his vttermost tyrannie, and not at this time bound in *Gehenna*: for as all the scriptures testifie, he hath

hath ever had and shall haue to the worldes end that freedome & libertie to go tepting mankind, seeking as a raging Lyon whome he may deuoure: read further hereupon in our 35. proposition.

^d It is said in the Apoc. 12. (wher the former part of this historie is set out) that the Church of God shall be persecuted and chased into the desert by this Dragon, & made invisible 1260 yeares: and therefore now alluding to that, hee saith here, that Sathan is bound, that hee shall not seduce any farther: to wit, any farther than is said already in that 12. chapter: and so in this chapter hee is not restrained simplie from persecution, and from all manner of seduction, such, as particular warres, and martyrdomes, and sowing of heresies, but from stirring vp of vniuersall warres, as is prooued in the said 35. proposition.

^e Sence Christs daies to this day, the Church of God wanted neuer either schismes or persecution: therefore, this bondage of Sathan for a 1000. yeares, is onely (as is said) from stirring vp of vniuersall warres, as is proued in the said 35. proposition.

^f Because the judgement seat, and iudiciall throne of Christ followeth shortly, verse 11. and that with him his elect shal sit (Apoc. 2. 26. 27. and note^x thereof, and Apoc. 3. verse 21. and note^f thereof.) Therefore this throne and authoritie that here is erected, appears not to be of the elect soules, but rather vpon the contrary part to be the throne of the Antichristian beast, who here doth martyr these Saints of God, that raigned against antichristianisme these thousand years professing Christ in this world, & shall therefore eternally reign with Christ in his throne hereafter ver. 11

^g Although during these 1000. years & more, the true Church lurked in the wildernesse (as Apoc. 12. 6. 14. is saide) yet was not that Church so invisible, but the Dragon in the Antichrists person in all ages, espied some of the children of the true latent Church, and martyred them: as both here, and Apoc. 12. 17. is mentioned. So this confirms our former assertion, where wee say, the Deuill here is not simplie bound, but in a manner, as we prooue in our said 35. proposition. Moreouer hereof is gathered, that seeing (by this text) they that worshipped not the Antichristian beast, his Image, or marke was persecuted a 1000. yeares, therefore necessarilie the Antichrist raigned a 1000. years at the least & consequently, these who suppose him to raign but three years and an half, are deceiued

ued, as is prooued in our 16. Proposition.

^h The former Martyrs and professors being the inward and invisible Church (Apoc. 11. 1.) These whole remanent here spoken off, are the vtter court and visible pretended Church called in that chapter Gentiles, that is Idolatrous *Ethnicks*, and *Iohn* there ver. 2. is forbidden to account or regard them: for here saith hee, they lye all deade and drunken in Antichristian errors, for the space of a 1000. yeares: and so indeede from the daies of Pope *Syluester* the first, to the daies of Pope *Boniface* the eight: that 1000. yeares the seat of *Rome* hauing no match nor encounter, suffred neuer any to be seen vouchable or visible of the true Church: but there about, and from thence forth, such hote warres fell betwixt the empyre of *Rome* and the *Mahumeticke* empyre, that vnawares, diuers true professors openly and vowable did arise and start vp, such as *Iohn de rupe scissa* ann. 1240. *Gulielmus de sancto amore* anno 1260. *Arnoldus de villa noua* & *Petrus Cassiodorus Italian* anno 1302. *Dantes Aligherius* and *Gulielmus Occham* anno 1321 *Franciscus Petrarcha* 1374. *Ioannes Wicklevus* anno, 1390. *Ioannes Huss* & *Hieronimus de Praga Bohemian* and martyrs anno 1415. And then did arise by their doctrin a visible reformed Church in *Bohemia*, and thereafter be *Luther* in *Germanie*, and so euer moe and moe visible Churches and public teachers are risen from papisticall and Antichristian errors, euen to this day: and all these were sometime dead in these former Antichristian errors, but (praised be God) are nowe revived by the spirit of God in this first resurrection.

ⁱ That there bee two resurrections, and two deaths, and what they be is plaine in the scriptures. The first resurrection, is the rising from errors, of which saith *Salomon. Prov. 24. 16.* Seuen times in a day falleth the just man, and yet riseth againe: and this first resurrection is chiefly meant, from Antichristian errors, as here, and in *Daniel 12. 2.* wherein saith he, many shall rise, &c. whereas the second resurrection is the general resurrection of the dead, wherein not onely many, but euen all, shall arise againe: as to the two deaths they are also plaine. The first, is the death of our fleshlie bodies here, which the scriptures call oft a sleep: the second death, is the endles dying of body and soule in hell fire eternally, reade hereof, Apoc. 2. ver. 11. and note^k thereof.

^k After our exemption (here spoken of) from the second death, and

and after our æternall kingdome and prietnood with Christ, this reigne of 1000. yeares in this place, cannot be temporall, or definite: for by the grounds of Christian religion, that reigne is æternall, how then here a thousand yeares is taken for æternitie, yee may consider by the comparison of the six daies of labour, & the Sabbath's rest with the six thousand yeares, that we must labor in this world, and thereafter haue eternall rest, whereof we haue spoken in our 14. proposition, and ye shall finde, that although euery day of weeklie worke daies meaneth (according to 2. Pet. 3. 8.) 1000. yeares definitelie: yet the Sabbath's 1000. yeares represents æternitie. And such like doubtles though the other 1000. yeares of this chapter ar definitely to be taken for a 1000. common years: yet these 1000. yeares of our raigning with Christ, after wee are freed from the second death, must infinitely be taken for æternity and for the æternal Sabbath. Where note, that by this text literally and definitely taken, resulted the great errour of *Cerinthus*, and his secte of *Chilias* or *Millenaries*, who thought our raigne with Christ to be on earth, and temporall for a 1000. yeares, and wee then againe to die, and ly dead another 1000. yeares, and so about by vicissitudes, as did of old the *Platonicks*, and of newe in a maner the *Origenists*. Further, some also by the mistaking of this text, suspected the authoritie of this whole Reuelation: but to the true Christian conceiuer hereof, both is the authoritie of this booke confirmed, and the heresie of the *Millenaries* refelled.

¹ Though in the former verses by the last note 1000. yeares, is there prooued to meane æternitie: yet these thousand yeares here spoken of, are the same 1000. yeares literally & definitely spoken of in the verses, 2. 3. 4. and 5. for all these 1000. yeares are spoken of thinges temporall, while we are yet in this worlde, and agreeth historically with these same 1000. yeares that begins about the yeare of Christ 300. and ends in the yeare of Christ 1300. as is prooued in our 34. proposition, but yeares, times, and numbers specified of the world to come (as verse 6.) must meane æternitie, seeing after the latter day, there shall be no day, yea no yeare, time nor numerall distinction thereof, but æternitie without measure, Apoc. 10. 6. And therefore be sure this present text here, is the progresse & large deduction of that loosing of Sathan, which was but summarlie touched, and forewarned in the end of the third verse, and

and so this loosing is all one with that loosing.

^m This text doth confirme our former assertion, whereby wee affirme Sathans bondage these thousand yeares, to be onely from raising of vniuersall tyrannie and warres: for prooffe now whereof when here he is loosed, he raised now vniuersall warres, by enanimating of Gods publike enemy *Magog*, with his princes of the *Orient*, against Gods latent enemy, & Antichrist *Gog*, with his wholl Princes of the *Occident*: and so came it to passe that very last yeare of these thousand, even the yeare of God, 1300. that Pope *Boniface* the 8. chalenged to himselfe in his triumphant Iubelie, the double Monarchie, both spirituall and temporall, ouer the whole worlde. And contrarily, that same yeare, *Ottoman* the great, was crowned the first Emperour of the *Mahometans*: & so from thence forth betwixt these, and their successours, there followed out continuall and vniuersall warres of the whole *Orient*, against the wholl *Occident*, by armies of innumerable people.

ⁿ That *Gog* is the *Roman* and Papistick empyre, and *Magog* the *Mahometicke* empire, read and consider the 32. Proposition.

^o The *Mahometick* horsmen onlie of this armie, being (Apoc. 9. 16) reckoned to two hundred thousand thousand horsmen; no maruell though here both the Armies, *Mahometicke* and *Papistick*, yea, both horsmen and footmen thereof, be more comparable to the sea sand, than to any definite number: further concerning this matter, read Apoc. 9. 16. and note^h thereof.

^p Consider the progresse of *Ottomans* warres, and his successours, Emperours of *Mahometanes*, and ye shall finde the greatest part of all their battels, both intestine, and also against the Popes forces, to haue bene fought, among Christians, and Gods holy Citizens. For *Ottoman* fought, and did win *Bithynia*, and much of the coaste side at *Pontus Euxinus* in the country of *Asia minor*, where these seuen Churches lay, that Saint *Iohn* writeth to. Then *Ottomans* sonne *Orchanes* fought amongst the *Gracians*, and in diuers Christian partes of *Europe*, and conquered *Prusia*. Then *Amurathes* their thirde Emperour, made great conquest in *Europe* about *Constantinople*, and fought many battels thereabout: and so forth, with their successours, who neuer rested, making all their battels among the Christians in *Asia minor*, *Bulgaria*, *Walachia*, *Servia*, *Bosna*, *Croatia*, *Illyria*, *Hungaria*, *Epirus*, *Peloponnesus*, and at length, in *Spaine* and *Italie*,
R with

with marueilous successe, in so much that *Mahomet*, their ninth Emperour subuerted the two Christian Empires of *Constantinople* and *Trapezonda*, and wan twelue Christian kingdomes, with two hundred Christian Cities, beside diuers Ilandes, as yee shall finde lib. 3. *Romanorum Principum Ioan. Baptista Egnatij*, and in other histories.

^q Of this dissolution of the heauen, the earth, and all the elements, read 2. Pet. 3. 10. and next chapter hereof: So that by the Scriptures, apparantly heauen and earth shall be one habitacle of Gods Saints and holy seruantes.

^r The booke of life and predestinate salvation, is effectually registred with God in his mercie, whereof, although by faith the Spirite of God giueth our spirite a feeling, yet the same is not effectually registred in our conscience, I meane our conscience beareth no testimonie that we haue any merite of life in vs. But the other bookes of Gods just judgement, are indeede effectually registred in our conscience, which beareth the fearfull record of all our iniquities, whereby the consciences of the wicked doe testifie their owne damnation. Wis. 17. 10, 11. while as contrarily, the register book of Gods mercy exemeth the godly from their deserved damnation, and promoteth them freely to life everlasting.

^f By workes here wee are judged and justified, and not by faith onlie, as also *Iames* 2. 24. testifieth, meaning hereby that of liuelie faith, and of the good workes that followeth thereupon man is justified, and not of that dead faith, that is by it selfe alone, without any good workes: otherwise were the wordes of *Paule* (Rom. 3. 28.) expresse contrary to this text, and to *Iames*, for faith *Paule*, *We are iustified by faith, without the workes of the Law*, that is to say, not without good workes whatsoeuer, but meaning, that wee are justified by liuelie faith, with such small good workes, as our weake nature will suffer that faith to produce, although it be without the precise workes that the Law requireth: and for confirmation of this interpretation, and vnion of these textes, yee shall find both *Iames* and *Paule* agree in diuers places, that faith without workes is deade faith, and serueth nothing to justification. And againe, they agree both, that all workes (howe good soeuer they seeme) that proceede not from faith, are euill. And so it is all one to say with Saint *Paule*, *Wee are justified by fruitfull faith*, or
faith

faith that produceth good woorkes, although not the woorkes that the Law requireth: or to say with *Iames*, and heere with Saint *John*, wee are justified by faithfull workes, seeing a working faith and faithfull workes are inseparable. and none can haue the one, without the other. So for conclusion, these workes, by the which heere wee are judged, are to bee esteemed good or euill, not in themselves, or in so far as they satisfie the Lawe (for so were all workes euill and imperfect) but in so farre forth, as they haue or want faith adjoined with them: they are accounted good or euill onelie.

^e To cast death or hell, or such vniuelie thinges into this æternall fire, cannot bee meaned heere: But for as much as death and hell by Sathans procurement is brought vpon mankind, and so Sathan is authour thereof: Therefore *Metonymicè* death and hell are taken for the Devill and all damned Spirites. The like is mentioned in diuers places of the scripture, as in Esay. 28. 15. 18. where by their league and band made with death and hell, is doubtleslie meant, the giving of themselves ouer vnto the Deuill and all iniquitie, and in Esay. 38. 18. where, in saying, that hell and death shall not praise God, is meaned, that the Deuill and damned Spirites shall not praise God. And so in Osee. 13. 14. *O death I will bee thy death: and O hell I will bee thy destruction*. What els is this than the victorie of Christ ouer death and hell, by treading downe the head of Sathan, and casting him into the æternall torment of death and hell, who hath bene the intiser and onelie authour of death and hell. So then heere (verse 13.) the Deuill and his instrumentes vnder the tearmes of death and hell, doeth exhibite to judgement all those whome hee hath destroyed by his temptations, as the world is saide before (vnder the terms of sea) to haue exhibited all that haue died by it, including betwixt them all that euer died, for all men either die by corporall grieve of bodie, or spirituall grieve of mynde. So then heere (verse 14.) this death and hell that are æternallie cast into the lake of fire, can bee no other than the deuill and damned Spirites, who intised man to death and hell, and therefore are casten into that æternall and vnquenchable fire of *Gehenna*, agreeing with verse 10. preceeding.

CHAP. XXI. THE ARGUMENT.

The divine Prophet Saint Iohn, hitherto from the first to the last coming of Christ, prophesying the mutabilities of this world, wherein the Christian Church hath never had earthlie rest: now in this Chapter and beginning of the next, concludes and endes all these their definite and temporall miseries, by assuring them of infinite and eternall ioy and rest, in that new worlde and heauenly habitation, which here he describes, not as it is, for that no eie hath seene, nor eare hath heard, nor heart can consider the ioyes thereof. (1. Cor. 2. 9.) but after a certaine metaphoricall comparison most proper for our senses and capacitie, is that heauenlie habitation described. So that vnder the literall glorie thereof, objected heere to our capacitie and worldlie senses, is not onelie meant an infinite and endles glorie, exceeding all humane capacitie and iudgement, but also by the symmetries thereof, diuers mysteries of the Godhead, & grounds of religion are typicallie expresse.

Paraphrastical exposition.

The Text.

1 Then I fore-saw that the heauens & the earth should be renewed to their vttermost perfection: for this imperfect estate of the heauens and the earth that nowe is, shall dissolue and melt away, and there shall be no sea, or ^b raging inundations of worldly troubles.

2 And I Iohn fore-saw and beheld that ^cspirituall Ierusalem (euen our æternall fœlicitie, and glorie in Gods Majestie) vouchsafed and ^dsent downe of God from the highest heauens, prepared to decore and attyre true Christians with, for their ^espouse Christ Iesus.

3 And I heard the mightie voice of God his æternall decree from heaven saying, Beholde, from hence-foorth the Tabernacle

1 And I saw a new heauen, and a new earth for the first heaven and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy city new Ierusalem come down from God out of heauē, prepared as a bride, trimmed for her husband.

3 And I heard a great voice out of heauē, saying, Behold, the Tabernacle

nacle of God, is with men, and he will dwell with them: and they shall be his people, and God himselfe shall bee their God with them.

4 And God shall wipe away all teares from their eies: and ther shall be no more death, neither sorrowe, neither crying, neither shall ther be any more pain, for the first things are passed.

5 And he that sat vp on the throne, said, Behold, I make all things newe: and he said vnto mee, Write, for these things are faithfull & true.

6 And he said vnto me, It is done, I am Alpha & Omega, the beginning and the end, I will giue to him that is a thirst, of the wel of the water of life freely.

7 He that ouercometh shall inherite all things, and I will be his God, and hee shall be my Sonne.

8 But the fearfull, & vnbeleeuing, and the abominable, & murderers, & whoremongers, & sorcerers, & idolaters, & all liars shall

and dwelling of God shall be with men, & by Christ shall he dwell in them, and they in him, and they shall be his people, and God himself dwelling with them, shall bee their God for euer.

4 And hee shall put an end nowe to all their miseries, and they shall be no more subject to death, nor to sorrowe, nor to mourning, nor to any maner of paine, for all such carnall passions of this our former worlde shall be abolished.

5 And ^hGod, who sitteth in full authoritie among them, hath promised saying, Beholde (saith he) I shall now renewe and make perfect all these imperfections, and he ⁱcommanded me to write, and assure all men, that these wordes were faithfull and true.

6 And he said vnto me, now are all ^kthings done and perfected; I am the first and the last euen the first before all beginning, and the last after all ending: to him that hath thirsted and zealled after trueth and justice, wil I now freele of my mercie, giue to drinke and receiue of my liuely fountaine, euerlasting life.

7 He that hath ouercom his earthly temptations, shall in this heauenly world possesse and inherit all joyfull things; and I wil be his God & Father, and he shall be ^ladopted one of my sonnes.

8 But contrarie, the fearfull doubter, & the vnbeleuer, and the execrable and abominable liuers, cruel murtherers, filchy whoremongers, execrable Sorcerers, abominable Idolaters, and all teachers and authorisers of lies, shall haue their part and portion in that endles deepe of hell, which burneth eternally with vnquenchable fire, and bitter tor-

ment, which is the euerlasting^m death of the soule.

9 And there came vnto me theⁿ last of the seuen Angels, which had power to execute the seuen last plagues, and he talked with me saying, Come, and I will let thee see the spirituall estate of the glorified Church, who is the true Spouse and Bride of the immaculate Lambe Christ Iesus.

10 And he rauished me away in the Spirit, to a great and high contemplation, wherein he let me to vnderstand that eternall felicitie in G O D, and^o holie habitation, whiche from the highest heauens, God had appointed to bestow and send downe vnto his elect and holie Church.

11 And that happy habitacle was decorated with the glory of God, and the shining beautie thereof exceeded all precious stones, euer flourishing in all felicitie, and waxing greene as Iasper, but pure and cleare from all spots of vncleannesse as shyning Chrystall.

12 And it was stronglie environed about, with the true and invincible^p Apostolicall doctrine, and forenent eache of the twelue tribes, euen forenent euerie elect people and nation, there was set an open and patent gate and readie access, whereat Gods Angels, Apostles & Ministers, called & conducted seuerallie by name, euerie^r tribe kindred, and nation of Christ his spiritual Israelites to enter.

13 Toward the holie elect people of the Orient, was the^k knowledge of the Trinitie set patent, as a threefold entry to this felicitie. To the elect people of the North was the same knowledge of Gods Trinitie a threefold entry to felicitie. The elect peple of the South also entred in by the same Trinity. And

haue their parte in the lake whiche burneth with fire & brimstone, which is the seconde death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials, full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

10 And hee caried me away in the spirit, to a great & hie mountaine, and hee shewed me the great citie, holy Ierusalem, descending out of heauen, from God.

11 Hauing the glorie of God, & her shining was like vnto a stone, most precious, as^v Iasper stone, cleare as Chrystall.

12 And had a great wall and hie, and had twelue gates, & at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Israel.

13 On the East parte there were three gates and on the North side three gates, on the South side three gates, and

and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the reede, twelue thousand iurlongs, and the length, and the bredth, and the height of it are equall.

17 And he measured the wal therof, an hun-

finallie, the elect people of the West, and all the airties of the world had no other entrie to felicitie, but by the knowledge and profession of this Trinitie.

10 And that strong bulwarke and^r wall of Gods truth and true doctrine, wherwith that holie habitation was defended and environed, was euen that selfe same doctrine, whereof the strong foundations were laide before in this worlde, twelue folde by Christ Iesus his twelue Apostles, euerie one by name in their seuerall calling.

15 And the Angell who reuealed these thinges to mee, represented by the^v symbole of a golden metwand, that he was to metre & expone by measurs, the figuratiue symmetric of that holie habitation, of the entries thereof, and of the walles environing the same.

16 And this our heavenlie habitation and eternall felicitie in God, was^s squared and foure-foldie described by the foure Evangelistes: and the indwellers are to inioy a like felicitie in the Father, as in the Sonne, and the Angel by the symbole of metting represented vnto mee the infinite roome and sufficient dwelling places that were therein, yeven that there were twelue thousand times twelue thousand stades, counted or multiplied 12000. times, answering to the infinite number of Gentils, & to the twelue thousand of euerie tribe of Israel, mentioned Apoc. 7. 4) these shall participate^r so much felicity in the Father, as they do in the Son, and alike in the Son, as they doe in the holy Spirit.

17 And the Angel by the figure of metting represented to me, that that strong bulwark & wal of the Apostolik doctrine, raised vp twelue courses high, by these twelue Apostles, is now

as it wer raised vp ^{aa} twelue times so high, euen 144 courses vp, speaking these thinges after the maner & comparifon of men, which are meaned in a spiritual and Angelicall meaning.

18 And the building of this fortresse, and wall of the Apostolike doctrine, was firme, pure and bright, euer flourishing, and waxing greene as the *Iasper*, & the happie habitation of Saintes within the same, was more glorious than golde, and more glistering and pure than the cleane glasse.

19 And the foundations of that strong wall of this holie habitacle, was decored with the Prophetes, Martyres, Professours, Preachers, Interpreters, and other precious people of the primitiue Church, which as ^{bb} precious stones, God hath gathered out of all countries, by his twelue Apostles, to found this æternall Sanctuarie with: for of these twelue Apostles some one from the *Indies*, gathered in all those greene *Iaspers*, who abode euer greene & vnwithered from the true faith, to found with these the first foundation of this heauenlie habitacle. Another Apostle to make the second course of this foundation, brought in those cœlestiall *Saphyres*, who indued with heauenlie hewes and qualities, respected no earthlie shewes. The third Apostle, for the thirde course of this foundation, gathered in from among the *Egyptians*, the victorious and fierie *Chalcedonies*, euen the zealous professours, and victorious techers of trueth. Some fourth Apostle, to build the fourth foundation, euen from the *Scythians* and *Bactrians*, brought in the greene and glauncing *Smaragdes*, euen the flourishing, vnwithered, and sincere Christians of those countries.

20 For the fift course of this foundation, some Apostles gathered in from among the *Arabians*, their meeke, lowlie, and chaste people, comparable to the simple and chaste nature of the *Sardonyx*: The sixte Apostle gathered in these mollified people, in whose

dreth fourtie and four cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it, was of *Iasper*, and the citie was pure gold, like vnto cleare glasse

19 And the foundations of the wall of the citie, were garnished with all manner of pretious stons the first foundation was *Iasper*, the seconde of *Saphire*: the third of a *Chalcedonie*, the fourth of a *Smaragde*

20 The fift of a *Sardonyx* the

the sixte of a *Sardius*: the seuēth of a *Chrysolite*: the eight of a *Beryl*: the ninth of a *Topaze*, the tenth of a *Chrysolite*: the eleuenth of a *Iacinth*, the twelfth an *Amethyst*.

21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the streete of the city is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty, and the Lambe are the Temple of it.

23 And the citie hath no neede of the Sun, neither of the Moone to shine in it, for the glorye of God did light it, & the Lambe

soft harts are ingraven the seales of salvation, euen the continuall memorie of Christs passion, represented by the bloody & fleshly colour of the *Sardius*. The seuēth Apostle, for the seuenth ground & foundation, the wise & constant *Chrysolites*. The eight Apostle for his course & foundation, gathered in al diligent Christians and peace makers, comparable to the precious *Beryll*. The ninth Apostle to found his course with, gathered in the patient people, and reltrayners of their affections, represented by the nature of the *Topaze*. The tenth Apostle, brought in to the tenth course of this foundation, the golden greene *Chrysolites*, euen those Christians, that renouncing avarice, glorie in that golden treasure of heaven, that neuer withereth nor decayeth. The eleuenth Apostle to found his eleuenth course with, gathered in the golden, purple, and princelie *Hyacinths*, euen those magnificēt & princelie Professors, who beeing richlie decored with spiritual benefites, ouercame all temptations. Finallie, for the twelfth course, and to compleat the foundation of this holie work, the twelfth Apostle brought in, euen from *Armenia*, the pure, and temperate *Amethystes*, to wit, those Christians, who detesting gluttonie and drunkenness, are indued with sobrietie and temperance.

21 And these twelue Apostles, teachers of the way of life, stood as precious pearles, decoring these entries, euen euerie Apostle was in euerie entrie of that heauenlie habitacle, as a precious pearle, and the "patent passages or streets of that glorious habitacle, are more glorious than the pure golde, and more bright than the shining of glasse.

22 And there was no distinct Temple in that heauenlie habitacle: for vniuersallie, and ouer it all, the ad Majestic of the Almighty God, and of Christ Iesus is their Temple.

23 So that therefore, this holie habitation needeth no light of "spirituall teachers, nor seculare, lawes

lawes, for the glorie of God shineth in it, and Christ Iesus is their lanterne of light.

24 And the elect people and nations shall enjoy the full fruition of that light, and all that wer kinges of the earth, shall about all worldlie pompe^{ff} glorifie that glorie.

25 In all this æternall day time, shall neuer the elect be barred out from this felicity, and there shall bee no obscuritie of ^{ss} night, or darknes of errours there.

26 And the only glory and foelicitie of all the elect nations shall be established in it.

27 Into this glorious habitation shall no wicked or filthie creature haue entresse, neither any abhominable sinners, or deceitfull lyers, but onelie they which are prædestinate to salvation, and registred in the booke of life of our Saviour Christ Iesus.

is the light of it.

24 And the people which are saued, shall wake in the light of it, and the kinges of the earth shall bring their glorie & honour vnto it

25 And the gates of it shall not bee shut by day: for there shall bee no night there.

26 And the glory & honor of the Gentiles shall be brought vnto it

27 And there shall enter into it, none vn-cleane thing, neyther whatsoeuer workerb abomination or liess: but they which are written in the Lambes book of life.

Notes, reasons, and amplifications.

▪ This renewing of the heaven and earth, is without all doubt literally meant: for seeing this is the time of æternall rest, all heauenlie motions and earthlie vicissitudes must haue an ende: yea, seeing the motions of the Spheares, Planets, and starres were made for distinction of times. Genes. 1. 14. as also foorth from this day shall be no time. Apo. 10. 6. Therefore shall their estate without all question be renewed: yea, and the estate of euery creature, for saith Paule *Romanes* 8. 21. 22. *The Creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sons of God: for we knowe that euerye Creature groweth with vs also, and trauelleth in paine together vnto that present.* Of this renovation, reade 2. Pet. 3. 10. and Esay. 65. 17. and Esay. 66. 22. and Apo. 20. 11. and note thereof.

▪ Because this destruction of the world shall be with fire, (as testifieth 2. Pet. 3. 10.) It may be that the Sea shall be vtterly dried vp and so the Sea here to be literally taken: but alwaies in the figuratiue sense, we are sure that all tumultuous troubles, shall cease at that

that day foreuer, and that the sea doth signifie tumults and tumultuous people, is saide in our note^a Apo. 13.

^c This *Ierusalem* called new *Ierusalem*, & the spouse of the Lamb, must therefore bee the renewed Church, euen both the glorified Church, and the felicitie thereof: for that to both the glorified Church who are the inhabitants, and to that felicitie in which they dwell, doth the whole subsequent proprieties of this Ierusalem agree: euen as the name of a citie is not onely taken for the towne, but also *metonymicè*, for the inhabitants thereof.

^d For that God is the supream height, all that procedeth from him is said to descend, and so this descending of spirituall Ierusalem, is not meant locally, but figuratiuelie, that both the godlie their selues, and their eternall felicitie hath their originall, & flowing from the maiestie of God, and so descendeth from him.

^e Seeing by the Apo. 12. 1. and note^a thereof, and by our 22. proposition, the Church militant is Christes spouse, far rather is shee now his spouse, when shee is become triumphant: yea, before was she in a part diuorceable for her offences, but nowe for her confirmed puritie & established chastitie, all whollie indiurceable.

^f For this end hath Christ taken on him our nature, and is become *Emmanuel* (*Esay* 7. 14) that is to say, God with vs, that wee might now be with God, & so by this text God shall be with man, and man shall be with God in this holy habitation and æternall felicitie.

^g This end of all miseries yeeldeth comfortable occasion to all Gods seruants, to endure patiently temporall and definite troubles, knowing hereby, that now shall followe the reward of infinite and eternall felicitie.

^h Here saith the text, *he vvhoe sate in the throne spake*, to wit, that same Deitie and diuine essence. But forasmuch as both the person of the Father, and also of the Sonne, are meaned to sit in this throne, in the next chap. ver. 1. 3. therefore it is to be reasoned whether this be the person of the Father or of the Son, that here speaketh to S. *Iohn*. Concerning this wee say, that although it was the person of Christ, who sitting in this throne, lately, in the end of the former chapter, iudgeth the world, as both our beleefe, and Apo. 14. 14. do testifie, yet here is there a translation made of persons, and it is the Father that now speaketh. For not onelie nowe hath that

that judgment seate (attributed in the scriptures to Christ) taken full effect, but also Christ hitherto having perfected his functions of incarnation, teaching, redemption, mediation, and of damning and throwing downe the wicked, doeth now deliver vp the kingdom vnto God the Father, that hee may be all in all, as testifieth *Paul*, 1. Cor. 15. 24. 25. 28. And againe on the other parte, nowe are here introduced the offices and functions of God the Father, and Creator, in new creating and renewing the world. So that here the functions of the Sonne ending, and the functions of the Father of new againe beginning, this must needs be the Father, that here sheweth, that he is to renewe the world, seeing that is his function and office. And to confound the persons, or yet their offices, is contrary to the godly Symbole of *Athanasius*, saying, *neque confundentes Personas, neque Substantiam separantes*, as who wold say, the holy Spirite had redeemed vs, or that Christ either first created, or now at last reneweth the world simplicie, and altogether in his own person: Indeed Christ is meant with the Father, and the Father by Christ (but not Christ simplicie) to create the world. Heb. 1. 2. 9. conferred with *Psal.* 102. 26. & Col. 1. 16. & the first article of our beleefe: and so this must not be the persone of Christ, but of the Father, that speaketh this: and for more prooffe that this is the father, he calleth vs afterward, vers. 7. his sonnes, whereas Christ calleth vs not so, yea, not *servantes*, but *friendes*, Ioh. 15. 15. for both Christ and we are called Sonnes to God the Father, hee naturall and we adopted.

ⁱ It is said by *Paul* (2. Cor. 11. 14.) that Sathan may take the similitude of an Angell of light, but that hee may professe himselfe God, by taking his similitude, wee read not, neither possible dare he, least so the most godlie Prophetes (meaning nothing but godlines) should be abused, and worship Sathan. Then followeth, that this being verilie God, that here appeareth, & testifieth the words of this book to be true and faithfull, there can therefore bee no doubt of the authoritie thereof. But if any will say, that though Sathan dare not faine the similitude of God, yet durst *Cerintus* or other heretikes, *Chilias*, faine Gods visions. In contrary of that conceiued suspicion, the heavenly stile, the precise performance, the harmonie with other Scriptures, the infallible notes, names, numbers, and dates of times confirm the veritie of this Book, and
divine

divine certaintie thereof. The same veritie hereof, that here is approved by God, was before intimate by the Angell Apoc. 19. 9. note ^c and is hereafter repeated, Apoc. 22. 6.

^k This is the same thing that is meant, by the latter sounde of the seuenth trumpet. Apoc. 11. 15. and outpouring of the seuenth Vial. Apoc. 16. 17. and these are the performances of the Angelles oath and vow made in Daniell. 12. 7. and Reuel. 10. 6. Of which, our 14. proposition reckoneth the dates.

^l That this is God the Father that saith this, is said at length, note ^h preceeding.

^m The first death being the bodily death; the second death, must be the æternal death of the soule and body, as is said Apo. 20. note ⁱ and Apoc. 2. note ^k.

ⁿ This one of these seuen Angels, both heere, and Reuel. 17. 1. mentioned, appears to bee the last of these seuen Angels, for such reasons as are contained there, Revel. 17. note ^a thereof.

^o What this *Hierusalem* and descending thereof meaneth, read the former notes heereof ^c and ^d.

^p The Apostolicall doctrine, being indeed a strong wall against all errors, is therefore justlie here meant by this wall, which hereafter verse 27. debarreth out all vncleane and abominable creatures and lyers. Further, that bold and constant Preachers and their doctrine, is called a brazen wall, read Ieremie, 1. 18. And for the more evident token, that this wall can meane no other thing, nor the Apostolike doctrine, the same hath twelue foundations, which are entituled by the names of the twelue Apostles, verse 14. and 19. following: and so it being a solide wall to debarre out the wicked, hath not the lesse threefold portes in it, by the knowledge of the Trinitie, to receiue in the elect at all quarters as followeth, verse 12. and note ^f hereof, pointing out so by number, names, & circumstances, that it doth meane the Apostolike doctrine.

^q Seeing Ministers and Pastors even before their glorification, are called Angels, as is shewed, Reuel. 1. note ^x thereof: how much more then may the twelue Apostles nowe after their glorification bee meant by these Angels, the number of twelue, and other circumstances following, so well agreeing.

^r Vnder the number of twelue tribes of Israell, (because they sometime were the onelie peculiar people of God,) are nowe fi-
gura-

guratiuelie included the whole elect tribes of all the people and nations of the world, who nowe also are become Gods people. So that as testifieth Paule, Gal. 3. 7. al the faithful ar the sons of Abraham, and consequentlie, all the faithfull are accounted the twelue tribes, in these figuratiue and propheticall speeches.

^f This description of this spirituall *Hierusalem* and heauenly habitation, by three portes in eache of the four airties, making in the whole twelue, hath in it a perfitte harmonie and representatiō of our absolute and æternall fœlicity, wherof the entres and ports is the knowledge of the Trinitie, written and testified by the foure Evangelistes, and patentlie preached, made open, and dispersed through all the world by the twelue Apostles.

^g What this wall is, read before in the note ^p preceeding.

^h Nothing is more common amongst the Prophets, and in propheticall visions, nor to represent their figuratiue matters by an outward and externall action, as is to bee seene in *Jeremies* jockes. chap. 27. and 28. and *Ezechiels* gesture, cap. 4. and cap. 5. and in the Angels meeting, *Ezech.* 40. 3. and diuers other places. And this is done for our weak capacitie, which imprinteth no verbal document so deeplie in minde, as we do an actuall gesture. So heere the Angell by this externall gesture of metting, willeth vs deeplie to imprint in minde, all the subsequent symmetrie of this holie habitacle, as containing in it an holie harmonie, with the chief grounds of Christian trueth.

^{*} Proceeding here further to the description of that æternall fœlicitie, in which we are to dwell for euer: for our capacitie, the Spirite of God setteth downe the same in such forme and shape, as most liuelie pointeth out the doctrine of the Godhead, and reaches thereof in this world, by whom this heauenlie fœlicity hath bene squared and founded in vs in this life, that afterwarde wee might be citizens in the joyfull habitacle of everlasting life. Nowe therefore saith he here, this citie is set in square or four cornered: meaning (no doubt) hereby, that this our heauenlie habitacle and æternall fœlicitie, wherein now we are to dwell, and the whole doctrine pertinent therevnto, was squared and four-foldly described by the four Evangelists of *Mathew*, *Marke*, *Luke*, and *Iohn*: for where before, note ^p the twelue Apostles by their short and present doctrine, are made the first layers of the twelue foundations of this worke,

work, doth it not very harmonically agree, that the foure Evang. by their long lasting and written testimonies, haue builded out the squares and four corners of that worke, to the finall perfection thereof. If this were not the cause, why this raised square, and *Cubique* figure, were rathest here of all other figures chosen: then had either the Spirite of God chosen the round figure, as of all solide bodies the most perfect figure: or then had hee chosen the *Pyramid Triangulare*, which is the most simple, firme, and constant figure: but these, partly not agreeing with the conuenient forme of a citie, and partly, not bearing the Symbole of the vnite and æquall Trinitie, and of the foure Evangelistes, and other symmetries needfull are therefore here refused, and the raised square or *Cubique* figure chosen.

^y The whole elect Israelites being reckoned to 144000. to wit, 12000. of euery Tribe, and the elect Gentiles to be innumerable, (*Apoc.* 7. 4. 9. note ^f thereof, and *Apoc.* 14. 1. notes ^a and ^b thereof.) here setteth hee downe a citie almost of infinite roome, to containe them into, according to Christes saying, *Iohn* 14. 2. *In domo Patris mei mansiones sunt multe. In my Fathers house are many dwelling places*, for the length of this Citie being 12000. stades, the bredth 12000. stades, and the height 12000. stades, as here the texte meaneth, the whole Citie must containe 12000. times 12000. stades, multiplied by 12000. which is 1728000000000. Cubique stades: whereas one cubique stadge, (that is, a stadge in length, a stadge in breadth, and a stadge in height) were sufficient to hold one whole region of people. Hereby then is meaned, that this heauenly habitacle and æternall fœlicitie is infinit, and abundantlie capable of all the elect number. Of the precisenes of numbers in such like accomptes, wee haue said ynough *Apoc.* 7. note ^f and *Apo.* 14. notes ^a & ^b thereof and other places. And as for this number in particular, it hath his originall from 12. for the 12. Apostles, & then frō 1000. answering to the subdisciples of euery Apostle: & then again, these are multiplied cubiquely to represent the great encrease of Gods servants to the worlds end, and consequently, of the agreeable mansions, prouided in heauen for them.

^z Seeing the whole bodie of this citie, representeth most properly that whole fœlicitie, that wee are æternally to enjoy in the whole vnite Godhead, the three seuerall dimensions of longitude, lati-

latitude & altitude of that citie must represent these severall measures and portions of joy, which wee haue in the Father, in the Sonne, and in the holie Spirite, and consequentlie, the being of the longitude, of the latitude, and of the altitude of that holy habitation all equall by this text, doeth represent that portion of joy, that we haue in the Father, that portion of joy that we haue in the Sonne, and that felicity that we enjoy in the holie Spirite, to bee æquall and alike. So that although euerie one of vs injoy not alike felicitie with other, yet, as God in his three persons is æquall, and alike in himselfe, so of al his three persons giueth he alike presence and fruition: The Father shall not be absented from vs more than the Sonne, nor the Sonne no more than the holie Ghost: wee shall see all three in one, we shal worship all three in one, and finallie, of all the three persons of that vnite Godhead, shall we haue full joy, comfort and fruition, and that alike of the one as of the other, euen as the persons are alike in Godhead, and one in substance.

^{uxyz} Of all these textes and former notes thereof is gathered the marueilous harmonie and accord in all pointes, betwixt God and this his holie *Hierusalem*. For God, who created man according to his own image, here also describeth his glorified Churches symmetrie, to his owne similitude. God is one, so here by one onlie spirituall *Hierusalem*, he representeth his Church. There bee three equall persons of the Deitie, Father, Sonne, and holie Ghost, so be there here of this *Hierusalem* three equall dimensions of longitude, latitude, and altitude: None of the three persons of the Deitie is seperable from other, so none of these three dimensions of a citie, or of any solide bodie, can be seperable one frō another, for then should it become a superfice, and no solide bodie. The three persons of the Deitie and their functions, cannot bee confounded: so are not these three dimensions confounded, for the length is not the bredth, nor the breadth is not the height: Like as in *Athanasius* Creede, the person of the Father is not the person of the Sonne. Neither is the person of the Sonne the person of the holy Ghost, and yet the Father, Sonne, and holy Ghost are one onely God, as here the length, bredth, and height, maketh one onely Citie. Further the doctrine of the deitie is witnessed and fourfoldly set downe by the four Evangelists: So here is this *Hierusalem* set downe in quadrat, or foursquare. Twelue Apostles

postles dispersed in al airths, hath founded this doctrine, & thereby enter we to the knowledge of God: So on twelue foundations standeth this *Ierusalem*, and twelue entries there bee there-vnto in severall airthes. Finallie, the Deitie is vniuersall, infinite, and infinitely extended ouer all his workes. So in this *Ierusalem* is there infinite felicitie, and abundant roome for stowing of al her inhabitants.

^{aa} The Apostolike doctrine, amongst these of the Church militant, being by worldlie impediments holden low, is nowe amongst these of the triumphant Church, raised to the ful & perfect height signified here by the ful encrease of 12. multiplied by 12. quadrately, making 144. courses of height.

^{bb} Of all that hereafter followeth, and is spoken of these precious stones, wherewith are founded the 12. foundations of this strong wal of the Apostolical doctrine, this one thing is the summe and summar meaning, that as a diligent maister of worke, wil send his quarriers, masons, and builders in all partes, to searche, dresse, forme and hew stones proper and meete for their building, & glorious for the decorement thereof. So hath our God in this world sent his holie Apostles through *Inde*, through *Araby*, through *Egypte*, through *Armenie*, & throughout al the countries of the world, to gather in, teache, and instruct these holy and precious people, some Prophetes, some Martyrs, some teachers, some interpreters, some having one gift and vertue, and some another, of whome God hath decreed to build vp this holy and æternall habitacle, & first to lay by them the twelue foundations, of the Apostolical and Militant Church in this world, which thereafter in the worlde to come, euen in this triumphant Church and holy *Ierusalem*, shoulde shine æternally, and utter all their glistering vertues: as saith *Dm.* 12.3. *Qui autem docti fuerint fulgebunt sicut sp'endor firmamenti & qui ad iustitiam erudiunt multos, quasi stelle in perpetuas æternitates.* And they that bee wise shall shine as the brightnes of the firmament & they that turne many to righteousness shall shine as the starres for euer and euer. In the separate hewer, natures and qualities of these stones, in the Paraphrase I haue followed the receiued opinion of writers, leaning alwaies more to this their summar effect and meaning.

^{cc} By these streets and passages, is signified libertie, (amongst other felicities) so that we haue no maner of thirlage, as tied or ad-

dicted to any one place: yea, go where we will, we goe alwayes in God, and our waies and streetes are beautifull and glorious, and importeth to vs full felicitie.

^{dd} Of this temple, and how here and some other places, it meaneth the maiestie of God, wee haue shewed in the discourse of our 20. proposition.

^{ee} How the Sunne is taken for the spiritualitie, and the Moone for the temporalitie, read the note ^b Apoc. 6.

^{ff} This is no worldlie glorie that they shall bring thither, for that heavenly habitacle that hath no neede of the glorious light of the Sunne, and Moone, verse 23. hath farre lesse neede of worldlie glorie. It is therefore hereby meant, that these, who were godlie Princes in this world, shall lift vp all their felicitie, glory, and æstimation from the pleasures of the worlde, and fixe the same whollie vpon that felicitie and glorie, which there they shall haue in God.

^{gg} This night that shall not be founde, agreeth there both literally, and figuratiuelie: for literallie there shall be no night after the latter day, seeing distinctions of time by day and night, and by Sommer and winter shall cease, as is latelie saide in the note ^a hereof, and Apoc. 10. 6. Againe, figuratiuelie, there shall bee no obscuritie of errors there, for that no vncleane thing, no lyar, nor abhominable person abideth there, as heereafter verse 27. is testified, Of no light to be here, reade also Reuel. chap. 22. verse 5.

CHAP. XXII. THE ARGUMENT.

The spirite of God in the former Chapter, having described the glory of the glorified Church, under the comparison and forme of a Citie, now prosecutes out in this, Chapter, to declare, howe that citie, and heavenly citizens thereof are furnished of such spirituall & liuelie drink, meat, and medicaments, as shall conserue eternall life felicitie and health, vsing here these earthlie termes for our capacitie, in expressing of heauenlie matters. Thereafter followeth a conclusion of the proprieties of that glorie, and of this whole prophetic,

phetic, with a confirmation yet againe of the veritie hereof, ending finally with a threatening against all the wicked, and a terrible protestation against all the eakers and pairers of this book, & then contrarily commending the faithfull churches to God.

The Text.

8 And he shewed me
a pure riuier of wa-
ter of life clear as chry-
stall, proceeding out of
the throne of God and
of the Lambe.

2 In the midst of the
street of it, and of ei-
ther side of the riuier,
was the tree of life,
which bare twelue ma-
ner of fruits, and gaue
fruite euery moneth, &
the leaues of the tree
serued to heall the nati-
ons with.

3 And there shall be
no more curse, but the
throne of God, and of
the Lambe shall be in
it, and his seruants shall
serue him.

4 And they shall see
his face, and his name
shall bee in their fore-
heads.

The paraphrastical Exposition.

I **A**ND the Angell let me to vnderstand
how ^a God the holy Spirite (flowing
as a riuier to satisfie all that thirsted after his
spirituall giftes) proceedeth from the persons
of God the Father, and of God the Son, who
saue there in supreme authoritie.

2 And amidst the waies and passages of all
that glorified congregation, and with these
flowing waters and graces of the holy Ghost,
was also ^b Christ Iesus conjunct, who is the
author of our life and saluation: who conti-
nuallie and euer recentlie yeelded, and exhibi-
ted the fruit and fruition of all his heauen-
ly vertues, in number and measure sufficient
to satisfie every man, of the ^c twelue tribes of
spirituall Israelites: to wit, such as had obser-
ued and imbraced the doctrine of the ^c twelue
Apostles: and the smallest benefits, and ligh-
test vertues that flowes from Christ serued
some way to the comfort, joy, and continuall
health of euery elect people and nation.

3 And there shall be no accursed thing in
that holy habitacle, for the throne and eter-
nall seate of God the ^d Father, and of Christ
Iesus his Sonne shall be there, and all these his
seruants shall now most perfectly serue him.

4 And they shall haue the full fruition and
enjoying of his face and presence, and with
constant ^e courage and bolde faces shall they
professe his name.

5 And there shall bee no darknesse there, neither of night, nor of errors, and no need shall they haue of temporall nor ecclesiasticall teachings, for GOD himselfe in Trinitie and Vnitie shall lighten them, and with him shall they raigne, for euermore.

6 And the Angell againe assured me, that these wordes were faithfull and true: for the Almighty God, Lord ouer all the holy Prophets, had sent him, who is his holy Angell, to shewe and publishe vnto his seruantes vpon earth, these thinges, which must beginne shortly, and be performed amongst them.

7 Beholde, it shall not bee long (saith Christ) till my comming, in respecte of my eternall abiding, happy shall hee bee, who obserueth and doeth according vnto the wordes written in this booke of Prophecie.

8 And I the writer hereof, am Iohn the Apostle and Evangelist, who spiritually sawe and heard all these thinges, and when I had heard and scene the same, I fell downe prostrate at the feet of the Angell, who shewed me these thinges to haue woorthipped him.

9 But hee rebuked mee, saying, Beware thou doe it not, for I am but a seruant of Gods as thou art, and as one of thy brethren which are Prophets, and am one of them which obserue the wordes of God, contained in this booke, worshippe none but God onelie.

10 And he commanded me not to ⁱconceale, or vtterlie to seale vp the words of the prophecy cōtained in this book, for that the

5 And there shall be no night there, & they neede no candle, neither light of the sunne, for the Lord God giueth them light. & they shall raigne for euermore.

6 And he saide vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets, sent his Angel to shew vnto his seruantes, the thinges which must shortly bee fulfilled.

7 Behold, I com shortly, Blessed is he that keepeth the wordes of the prophecie of this book.

8 And I am Iohn, which sawe and heard these thinges: and when I had heard and scene, I fell downe to worship before the feet of the Angell, which shewed me these thinges.

9 But hee said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, & of them which keepe the wordes of this book, worship God.

10 And he said to me
Seale not the wordes

of the Prophecie of this book: for the time is at hand.

11 He that is vnjust, let him be vnjust still: & hee which is filthie, let him be filthie still, and he that is righteous, let him be righteous still, & he that is holy, let him be holy still.

12 And beholde, I come shortly, and my rewarde is with me, to giue every man according as his work shall be.

13 I am Alpha, and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that do his commandments, that their right may be in the tree of life, and may enter in through the gates into the Citie.

15 For without shall be dogs, & enchanter, and whoremongers, & murderers, and idolaters, and whosoever loatheth or maketh lies.

16 I Iesus haue sent mine Angell, to testifie vnto you these thinges in the Churches. I am the roote and the generation of Dauid, and the bright morning starre.

time of the performance thereof, comes daily on and approacheth.

11 Now he that doth wrong^k proceed (if he list) to do wrong, and he who is a filthie sinner proceede (if he listeth) in his filthy sinnes and contrarily, let the righteous man continue in his righteousness, and the holy man in his holines.

12 For behold (saith God) I come shortly, and that not emptie, but bearing with me euery mans reward, to recompence the^e therewith, according to their faithfull^l workes.

23 I am the first and the last; the beginning and the ending, even the first before all beginning, and the last after all ending.

14 Blessed are they that^m keepe the commandments of this their God, that they may obtaine a joyfull parte and portion in Christ Iesus, the true Author of life: and that they by the true knowledge of the Trinitie, according to the Apostolike doctrine, may enter to eternall felicitie.

15 But forth of the same shall be debarred all Apostatikⁿ revolters to their filthines, as dogges to their vomit, and all enchanter, whoremongers, murderers, and Idolaters, and finally, all that teacheth lyes or loued & delighted therein.

16 I (saith the Lord Iesus) assure all men that I haue sent my holy Angell to testifie these thinges vnto you all my holy Churches and congregations. I am (in my Deitie) that^o roote and foundation whereof Dauid and all the faithfull hath sprung, and (in my humanity) I am of that^o posteritie and ofspring that hath sprung of Dauid, and am that morning^p star & Son of justice, whose bright Euangell lightened the whole world.

17 And all godly spirits, and Christs holy Church and chaste spouse, wished him to come, and yee that heares pray for his coming, and let every man that zealeth and thirsteth after spirituall graces, approach, and come vnto him: For what faithfull man soeuer listeth to come, shall freelie & in his mercy receiue of him, and drinke vp as water the abundant graces of the holy Ghost to life eternall.

18 Nowe therefore, I protest vnto everie man that heares the wordes of this booke of prophecie, that if any man shall pretend to adde any thing farther vnto this booke, God shall adde his torment, and bring vpon that man al the plagues that are contained in this booke.

19 And likewise, if any man shall meane to pare or diminish of the wordes of this holy prophetical booke, God shall vtterly take away all his portion and parte, out of the register book of eternal life, and out of this holy habitacle of eternall felicitie, and from enjoying of these joyes and benefites heerein promised for the faithfull.

20 The Lorde Iesus, who testifieth these thinges, hath promised, that hee shall come most speedely. Euen so must it be, O Lord Iesus, come therefore speedelie.

21 The grace of this our Lord Iesus Christ, be with all you his faithfull for euer. So be it.

17 And the spirite and the bride say, Come, And let him that heareth, say Come: and let him that is a thirle, come: and let whosoever will, take of the water of life freelie.

18 For I protest vnto euery man, that heareth the wordes of the prophecie of this booke, if any man shall adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminthe of the wordes of the booke of this prophecy, god shall take away his part out of the book of life, and out of the holy citie, & fro those things which are written in this book.

20 He which testifieth these thinges, saith, Surely I come quickly, Amen, euen so, come Lord Iesus.

21 The grace of our Lorde Iesus Christ, be with you all, Amen.

Notes, Reasons, and Amplifications.

^a This pure and Christalline riuer of liuely waters, is taken in the scriptures for the spirit of God and graces thereof, which our soules euer thirle and drinke, as is plainly expounded in Iohn 7. 38. 39. saying, *Flumina de ventre eius fluent aqua viva: hoc autem*

tem dicebat de spiritu quem accepturi erant credentes in eum, &c. Out of his bellie shall flowe riuers of water of life: This spake he of the spirite, which they that beleueed in him should receiue. And for confirmation, that this Riuer is the holy Spirit, he saith here, that it proceedes of the throne of God the Father, and of God the Son, vsing the proper tearm of *proceeding*, for that the holy Spirit is said to proceed from the person of the Father and of the Son, as saith the godly *Athanasius* in his Symbole: *Spiritus sanctus à Patre & Filio, non factus, nec creatus, nec genitus, sed procedens: The holy Ghost, not made, nor created, nor begotten of the Father and of the sonne, but proceeding from them.*

^b This tree of life that groweth in the midst of this glorified congregation, and among these flowing waters of Gods spirite, & yeeldeth continuall fruite, whereupon the godly feedeth to life æternall, must needes be Christ Iesus the author of our life and saluation, of whome the tree of life in earthly Paradise, did bear the type: and who hath his residence among his Elect, and is conjoynd with the holy spirit in Deitie, and yeeldeth to these his Elect, continuall benefites, and spirituall graces and vertues, whereon they spiritually do feede and æternally liue.

^c Because the Citie by the number of ports, foundations, rooms and symmetries thereof, hath bene before accommodate to the number of twelue, correspondent to the twelue tribes of spirituall Israelites, and twelue Apostles: Therefore agreeable to that same number of twelue, he here also describes their spirituall food, making thereby the citie, and the inhabitants, & their spiritual food, and furniture, all correspondent and conformable agreeing together in one, with the twelue Apostles, of whome they haue receiued their comparison, and of whome in truth, both is that heauenly habitacle and proprieties thereof: to wit, our resurrection, justification, immortalitie, and æternall felicitie described: as also, the number of all faithfull, are by them and their successors collected and gathered in: As thirdly, these spirituall vertues flowing here from Christ, are distributed to euery faithfull, according as they are more or lesse of the number of the twelue tribes of spirituall Israelites, or hath imbraced more or lesse the doctrine of the twelue Apostles: and therefore, not onely first the symmetrie of the citie, and secondly, the roome and inhabitants thereof, but also thirdly, the furniture, euen these frutes, benefites and graces that here flowes

flowes from Christ vnto them, are all reckoned after the number of twelue: and so their monethly increaseth, meaneth noe other thing, but first this allusion to the number of the twelue Apostles, And secondly, that these fruites and benefites are euer continual, fresh, and recent: for (as we haue saide note ^a of the former chapter, and in other partes) there is no distinction of times by yeares, moneths or daies, neither in heauen, neither after the latter day any waies.

^d Here he (as also verse 1.) speaketh onely of two persons of the Godhead: to wit, the Father and the Sonne sitting in this throne, although inseperable the whol Deitie in Trinitie and Vnitie here sitteth: but these two persons, the Father and the Son are onelic here mentioned, because the iudiciall matters of this throne, and the present functions belonging thereto, at this time concerned cheifly the offices of God the Father, and of God the Sonne. Of God the Son, in that here he sitteth, now lately judging the whole world generally, which cheifly appertaineth to him, as saith our Beleefer, *inde venturus est iudicare vivos & mortuos, from thence hee shall come to iudge the quick and the dead.* Of God the Father, in that hee here sitteth reforming and renewing the worlde, as he testifieth in the text saying, *ecce, noua facio omnia, behold, I make all things newe,* which belongs to his office, as being Creator of all, as testifieth our beleefer, calling him, *Creatorem caeli & terra, maker of heauen and earth.* This approueth the note ^a of the former chapter.

^e This name of God was promised before (Apoc. 3. 12.) to bee written vpon the elect, where the first mention is made of this new *Hierusalem*: and now at this time since they are come to that *Hierusalem* that promise here taketh effect. This (contrary all way-faring and worldly professions) meaneth so constant and vnchangeable a profession of the name of God, that it shall neuer be deleted nor forgotten out of their hearts, mindes, and continuall thoughts, but euer shall abide so rooted in them, that with courage and bold faces, shal they professe that name for euer, therefore is that name of God said here to be in their foreheads.

^f Read of this night before, Apoc. 21. 25. and note ^{ff} thereof.

^g For three causes, are times which appeare long to men, called short in the scriptures. First, to moue the elect to patience. Secondly, in respect of the contrair purposes and matter, as here the defi-

definite time of Christs bodily absence in this world, in respect of the infinite time of his eternall presence in that euerlasting world, is called but short. Thirdly, in respect of God who speaketh this, in whose sight a 1000. yeares are but as one day (2. Pet. 3. 8.) this definite time is but short: conferre herewith Apoc. 17. 10. & note ^g thereof.

^h Maruelous is the forcible temptations of Idolatrie, & wrong worshipping. Sundrie times hath saint Iohn seene the persons of the Deitie in these visions: and although we reade, that hee hath then fallen and bene prostrated with that glorious majestic of Gods presence (Apoc. 1. 17.) yet finde we not, that hee prostrated himselfe voluntarilie to worship God, but contrarilie, this is the second time, that voluntarilie he prostrates and bowes down himself to commit wrong worshipping: and that euen although hee was before forbidden of the Angels selfe, according to the proverb, *Nititur in vetitum semper cupimusque negata. Forbidden things of men are choosed, and most we sue that is refused.* The diuine Prophet, Apostle and Euangelist Iohn, makes notable here to vs by his own twofold example, the greates infirmitie in mankinde on the one parte, and the terrible force of Idolatrous temptations on the other part. To the effect wee wretched sinners neither truste ouer much in our own strength, neither yet be ouer slacke and slothfull against such temptations: Seeing this holy and beloued seruant of God so farre overcome, read more hereof, Reuel. 19. 10. and note ^h thereof.

ⁱ In that here the Prophet is forbidden to seale and close vpp these mysteries, it is not simplicie meant, that he should write all so plaine, that no part thereof were in any wise sealed or kept secret: for contrarilie of the seuen thunders (Reuel. 10. 4.) it is commanded to seale them, and not to write them plainly. The meaning therefore of this text, is not simplicie, but in comparison of other prophets: to wit, that saint Iohn who was neerer to the time of performance, should not seal vp these things so obscurely as other Prophets did, who were further from that time of performance: and therefore saith this text here, *ne signaueris, &c. tempus enim prope est, Seale not these words, &c. for the time is at hand.* And contrarilie is saide in Dan. 8. 26. *Tu ergo visionem signa, quia post multos dies erit. Seale you vp the vision, for it shalbe after many daies.* and Daniel

12. 4. 9. *Clande sermones & signa librum, usque ad tempus statutum, Shut up the vvordes and seale the booke till the end of the time.* And so is Iohn here indeede a great deal more plaine, ample, and orderly nor is *Daniel: Daniel* hauing sealed his booke for a long time, & Iohn hauing onely concealed this booke from Antichristians, during the Antichrists raigne, which time he calles but short. Apoc. 17. 10. saying, *Oportet eum breue tempus manere, Hec must continue a short space,* agreeable with these wordes here spoken, of the revealing of this book, which are, *tempus enim prope est, for the time is at hand,* and so in the end of the Antichrists reign (which ends in our daies) shoulde these mysteries be throughly revealed. This texte maketh expresse against them, that esteemes this booke to be so closed, that it shall neuer be vnderstood till Christ come, and consequently, it should be superfluous.

* This is spoken Ironicallic in mockage of the wicked, & there after speaks he exhortingly to the godly to confirm them. This Ironical speech is vsed oft in the scriptur, for the more eshaming of vs from sinne, as (besides many other examples) the like is to be found in Eccles. 11. 9. where the spirit of God by *Salomon* mocks the licentious youth, in bidding them tauntinglie followe their lustes and harts desire, but know saith he certainly, that of al these thinges God shal craue accompt in iudgement. The like is saide euen here in the next verse, *For behold (saith he) I shal come shortly, and my rewarde vvith me, to giue to every man according to his vvorkes.* So this threatening conclusion inferres, that the former bidding of the wicked continue wicked, is altogether Ironical, and contrarilie, that the bidding of the godly continue godly, is altogether allowablie and exhortingly spoken to them.

1 How these workes are not simply meant of onely works, but of workes that proceede of Faith, or liuely Faith that produceth good workes, and so Faith to be the ground of Iustification, reade Apoc. 20. note ^f thereof.

^m The vulgare translation, containeth here these wordes, *Beati qui lauant stolas suas in sanguine Agni, Blessed are they that washe their garments in the blood of the Lambe.* The most allowable translation bearing *Beati qui seruant eius mandata, Blessed are they that keepe his commandements,* as the literall difference hereof is small in the originall greeke, so is the meaning of both alike in substance, for these

these that do keepe the commandements of Christ Iesus, as these selfe same, that figuratiuely are said, Apoc. 7. 14. to wash their garments in the blood of Christ, and therefore set we the plainest in the paraphrase, as an interpretation to both.

ⁿ To dogges for filthines in lust, insatiable gluttonie, vomiting and returning to their vomit, are compared al such filthie persons as how oft soeuer the spirit of God striueth to purge the of their sinnes, yet will they euer revolt and returne to them againe, till at length the spirit of God renounce them, and leaue them in their owne filth. Of these saith *Salomon*, Proverb. 26. 11. *Sicut canis qui reuertitur ad vomitum, sic imprudens qui iterat stultitiam suam, As a dogge vvho turneth againe to his vomit, so is the foolish man vvho turneth to his foolishnes,* and in 2. Peter. 2. 22. It is saide of these reuolters and backturners to their sinnes. *Canis reuersus ad vomitum suum, & sua lota in volutabro luti. The dogge is returned to his vomit, and the sow that was washed to the vvallowing in the myre.* This generall doggish propertie of backturning, and continual reuolting to sinne, without amendment, is here set formost, & is to be vnderstood, common to the enchanter, whoremongers, murtherers, Idolaters, & lyers after specified, where through, here they are debarred from God: otherwise, if they repented their sins, & returned not euer thereunto, as dogs to their vomit, they might be receiued among the faithfull number, as Apoc. 14. note ^d is declared.

^o In simple tearmes Christ here, & Apo. 5. 5. setteth out his two natures very liuely, *I am (saith he) the root & the generation of David.* This apparant contrarietic making Christ the roote whereof *David* is sprung, and againe Christ to be a branche, who is sprung of *David*, is doubtleslie to be vnderstood diuersly. The first of Christs deitie, in respect whereof, he was before *David*, as he testifieth saying, (Iohn 8. 58.) *antequam Abraham fieret, ego sum, Before Abraham vvvas I am:* yea, seeing God by Christ created the whole worlde, (Colos. 1. 16. and Iohn 1. 3.) therefore, Christ in his Deitie, is the roote and originall, whereof all thinges, cheiflie godly men, as *Abraham* and *David* hath their beginning and being. The second of Christes humanitie, in respect whereof, Christ contrarilie is sprung of *Abraham* and of *David*, *Matthew. 1. 1.* and so is Christe perfectly both *Dauids* roote, and also his branche.

¶ For many causes is Christ called the morning star: for as the morning star endeth the nights darknes, and beginneth the day light. So doth Christ at his comming put end to all errours. And doth begin and yeeld to vs that æternall light and day, which neuer decayeth: of which is said before, verse 5. *et nox ultra non erit illis, & non egebunt lumine lucerne, neque lumine solis, quoniam Dominus Deus illuminabit illos.* and there shall be no night there, and they neede no candle, neither the light of the sunne, for the Lord God giueth them light. For that same cause, is hee likewise called, *Sol Iustitie*, the sunne of iustice, that riseth to the world, *Malach. 4. 2.* Also Christ is called this morning star, to shew thereby, that the starre that should rise of *Iacob* (*Nomb, 24. 17.*) was performed in his person. Moreouer, because Christs natiuitie and comming was represented by an extraordinary star, scene in the East Orientall. And it is frequent in the scriptures, to call the thing signified, after the name and the stile of the signe it selfe: as where Christ is called the Lambe, &c. Therefore is Christ, called here the beautifull, orientall, rising, or morning starre.

¶ This spirit that craueth Christs latter comming, is nether the damned spirits, for that they therby are to receiue no gaines, but paine and eternall torment. Neither yet is it simplie and in it self the spirit of God, for that holy spirit in himself, hath no yearning, nor other passions, but hath the present estate of all things agreeable to his wil and ordinance, lacking nothing longer nor he craueth it or yearneth after the same. This therefore is the spirite of the holy elect and chosen number, or the spirite of God in them, that craueth here Christes comming and yearneth for the same. For seeing all the good creatures of God long for that day, that they may haue libertie, freedome, & rest in God, as saith *Paul Rom. 8. 21. 22.* Therefore, farre rather of all do these godly spirites that God hath created and breathed in man, yearne and desire Christs comming, that from henceforth they may be conjoined with God their original, and haue the full fruition of his presence, as saith also *S. Paul, (Phil. 1. 23.)* of himselfe and his godly spirite, *desiderium habens dissolui, & esse cum Christo*, by this desire that *Pauls* spirit had to be with Christ before the latter day, and without the body, importeth he a farre greater desire that our spirites haue in yearning for the latter daye, that body and soule altogether may be

be with Christ our Lorde and Sauour.

¶ Although the greeke worde may here seeme to meane alike. *These men that are vwritten, or, These things that are vwritten*: and also that this booke may either meane indifferently here the booke of life, or this present booke of Apocalyps: yet be reason of the like wordes contained in the former verses, speaking directly of the plagues written in this booke of Apocalyps, It must needs be, that contrarily these spoken of here, are the benefites and good things written also in this same booke of Apocalyps.

¶ Here endeth Saint *Iohn*, this holy Prophecie of Apocalyps: imploring the grace of Gods spirit through Iesus Christ, to abide with al the faithfull. Here end we also that interpretation therof, which God by that selfe same grace hath made the faithfull of these our latter daies to vnderstand, in discouerie of Gods enemies & revealing of his trueth, that his Church being purged from Antichristianisme, may from henceforth abide pure, and holy, and readie decked as a comely bride, waiting the sudden comming of her Lorde and bridegrome Christ Iesus: To this God in Trinitie and Vnitie, who here giues these graces to vs, do we therefore render æternall praise, honour, and glory, for euer and euer. *Amen.*

Rom. cap. 15. vers. 4. 5. 6.

- 4 *Whatsoeuer things are vwritten aforetime, are vwritten for our learning, that we through patience and comfort of the scriptures might haue hope.*
- 5 *Nowe the God of patience and consolation, giue you that yee be like minded one towarde another, according to Christ Iesus.*
- 6 *That yee with one mind, and vwith one mouth may praise God, euen the Father of our Lord Iesus Christ.*

To God onely wise, be praise through Iesus Christ for euer. *Amen. Rom. 16. 27.*





To the misliking Reader who soeuer.

Such is the miserie of these latter daies, through selfe loue, and coldnes of charity (as Christ foretelleth) that every man envying other, aspires by reproching his neighbours godly workes and good exercises, to get him selfe a name, so that no mans workes, howe godly soeuer, lacketh some one or other detestable calumniator and envious reprocher: Neither look I more, than others more learned to escape the same. To thee therefore who soeuer, misliker hereof, and opposer against this work, I haue thought good to direct this gentle admonition, crauing thee earnestlie, in the fear of God, Reade euer, ponder well, print all in minde, confer places, leave off partialitie. So trust I in God you shall finde in the same nothing either greatlie, worthie of blasphemous reproche, or able iustly to be refelled: For first, as touching the opponing against these presents, by blasphemous reproches: because that raylings, reproches, and inuestiues, exceeds the boundes of brotherly loue & Christian charitie, I trust you, nor no Christian professor will borrowe these manifest darts of the Deuill, and armour of Sathan to fight against any man, euen not against a reprocher, and far lesse against me, who reprocheth no man that euer wrote hereof: but judging them al to haue done faithfullie as they could, doth therefore but simplicie, without injury to them, set out this my present worke, confirming the same by conference of scripture expresse, (as the Lorde knoweth) to glorifie God thereby, and to profit thee, O Reader, in repelling of errours, and discovering the trueth, without partial loue to Protestant, or hatred to Papist, as to this heure, neuer hauing receiued worldly injurie of Papist, nor fleshlie commoditie for being Protestant: yea, I spare not in this work to blame, the negligence of such professed Protestants, as in these daies are waxed cold, careless, and without charitie: as againe, I spare not to purge and excuse the Pope and Papistes of some texts in this booke, which others applies against them: namely, in that (contrarie the opinion of many learned) I purge the Pope from being the Apostat of the fitt trumpet: And where soeuer I accuse the Pope in this work, by admonishing of his errors, & threatening the decay of his sect, seate and kingdome: I do nothing more thereinto, nor the very euidence of the text, harmony of other scriptures, and the truth of God enforceth me vnto. This doing then being offense to no good man: I am no professed Christian, will by blasphemous reprochings, raylings, publications, priuat backbitings, or such other darts of the Deuill oppone against this book. But if secondly, leauing these Ethnick inuestiues and detractions, thou thinkest by pretended arguments, to refute this worke and forme of interpretation therein contained: be sure, that canst thou not iustly, nor by no good reasons perform, seeing the grounds and substance here-

To the misliking Reader who soeuer.

of ar prooued, both by sure testimonies and very probable arguments: by sure testimonies (if y) both of scriptures interpreting scriptures: whereof, our whole Paraphrastical exposition, and diuers notes are composed, and made vp: And also by the testimony of vn suspect writers, euen of Papistes, where they wrote of themselves, & of Ethnicks, where they wrote of themselves, and of these vn suspect histories (verely credible against themselves) is the historicall application of this worke composed, and diuers amplifications amongst the notes made vp. Then resteth our propositions and the reasons that are among the notes, and these I say we prooue by very probable arguments: yea, euen by arguments as necessarie, as true religion (which fillles not vnder the capacitie of man, nor necessitie of mans reason) will suffer and permit: For these arguments are founded vpon the most euident reasones, clearest tokens, and plainest scriptures, and thereafter euery argument followes one another, fro the p'ainer text, to the obscurer text, til the whole be discouered. So then of our Propositions, Paraphrastical exposition, Historicall application, Notes, Reasons, and Amplifications: and consequently, of this our whole worke, nothing is mine, or of my only assertion, to God be the glory, true testimonie and reason yeeldeth all: Think not therefore to refute the veritie, for strong and mightie is the protectour thereof. And whereas I haue saide, that our Paraphrastical exposition, is not onely grounded vpon the present text, but composed of the conference of many texts and scriptures interpreting others: that haue I purposely & by al means possible pressed to do, expresse, because many interpreting the present text onely by it selfe, and according to that sense that to them seemed most proper in that place, they haue greatly erred, for to others another sense doth seeme more proper, and so infinite and repugnant interpretations do arise: for as in the disciphering of cyphered letters, hee who judged such a mark or Character to signifie such a letter, for that it so agrees and spells in some one place, he may be deceiued, and therefore he must take that Character for such a letter as it spells and agrees with, not onely in that one place, but in all places where it is founde throughout that whole Epistle. Euen so in Prophecies, who by an onely texte judged such a propheticall tearme or phrase to haue such a sense, for that it so appears there to agree, he may be deceiued: and therefore he must take that propheticall tearme in such a sense, as not onely doth agree with that one present text, but with diuers other texts where the same tearme is to be found, and so shall all interpretations, furnisheth one onely veritie, and though sometimes diuerse interpreters agree, and no man varie from other: for scriptures interpreting scriptures, yet not disagreeing nor repugnant, but in a manner all one: and after this maner of interpretation do I proccede, so farre as God hath giuen judgement, memory, and sight of scriptures, referring the rest to whom soeuer God doth blesse with moe talents and greater benefites. If then thou O Christian Reader hereof, first laying aside blasphemie, inuestiues, and reproches against me: secondly, casting of all captious sophismes against the trueth, doth now think this forme of Paraphrastical interpretation, by scriptures interpreting scriptures, after the maner of disciphering

of letters, and this forme of historical application be approved, & vnspiced
writers, and this forme of gathering our groins by most probable iudic-
es and arguments, to be the perfectest way to discover the mysteries of this
holy Revelation (as in truth it is) and yet doth think that I haue not so ac-
curately followed that order my selfe, as I haue here prescribed it to others:
Then and in that case, I am not onely contented, but earnestly I craue and
exhort thee, and all other suppleters hereof, whome God hath endued with
greater benefits, to put hand to work, & follow this most perfect order, more
accurately then I may attaine to: for verely, I do acknowledge myne own
imperfection, euen my tender memory and hard vterance: but sure I am, &
experience shal I declare, that whosoever by this most perfect way and man-
ner of exposition shall proceed, he shall fall vpon the same interpretation in
substance, that I haue here set downe, and though now thou disagreeest, yet
then shalt thou accord herewith in one veritie without any substantiall diffe-
rence in effect or matter. I graunt indeede, and am sure, that in the style of
wordes and vterance of language we shall greatly differ: for therein I do
judge my selfe inferior to all men: So that scarcely in these high matters
could I with long deliberation, finde wordes to expresse my minde: but this
imperfection, seeing God perchance sendeth it, to make the greater perfe-
ction in humilitie, and to beate downe vaine glorie, and that Moses & ma-
ny great men haue lacked the eloquence of tongue: I trust charitable Chri-
stians shall not disdain me therefore, but rather amende the same in their
owne editions. Finally, by this my brotherly admonition, I hope you will
not giue place vnto thy first conceiued wrath: so, that howsoeuer you at
this first approaching disdained these presents: yet now at thy more resolute
reuewing hereof, I hope, and also protesteth, that in the feare of God you
casting of all blasphemous reproches against me, and all captious sophismes
against the truth, must either yeeld to the assured veritie of this worke, or
then thy selfe set out the better exposition hereof, vpon these or more su-
rer grounds: And I beseech the Almighty, the God of truth and vnitie, to
bless: that thy godly enterprise, and to vnite it with his truth: So shall we
also please one another, and abide vnited in him, who in Trinitie is Vni-
ted, and abides blessed for euer and euer. So fare you wel in the Lord, and
growe in him, from rankour and reproche to Christian charitie, for euer.
Amen.

Your loving Friend in the Lord.

I. N.



HEREAFTER FOLLOWETH CERTAINE NOTABLE PROPHECIES

*agreeable to our purpose, extract out of the books of Sibyl-
la, whose authorities neither being so authentick, that
hitherto we could cite any of them in matters of scriptures,
neither so prophane that altogether we could omit them: We haue
therefore thought very meet, seuerally and apart to insert the same
here, after the end of this worke of holy scripture, because of the
famous antiquitie, approued veritie, and harmonickall consent-
ment thereof with the scriptures of God, and specially with the
28. Chapter of this holy Revelation.*

OUT OF THE SECOND BOOK OF the Oracles of Sibylla, beginning at this part accor- ding to Castals his Latine translation.

--- hominum tum deniq; sæclum.
Existet decimum, quando qui sydera fecit, &c.
Faithfullie englished this way.

THere shal of men the tenth age then arise,
When God who did the heauens high deuise,
At whose presence, the earth doth quake and mooue,
Of (a) Imagerie extinguish shall the loue:
And shall of Rome raised on her (b) hilles seuen,
The people shake. Then beis the strength downe dreuen
Of her riches, whill (c) Vulcane in his ire
Oft shall on her send furious flames of fire.

Apoc. 17. 9. &
23. Prop.

Apoc. 18. 17.

Apoc. 17. 16, &
18. 8. 9.

* Herby she noteth the inseparable Idolatrie of Rome
in so much as Rome and hir Idolatrie, shal stand together
and fall together.

* Of these seuen hilles of Rome, read Apoc. 17. 9. and
our 23. Proposition.

* Here, agreeable with the Revelation, doth she fore-
warne the finall destruction of Rome, to be by fire, vsing
here poetically the name of *Vulcane* expresse, for mock-
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of letters, and this forme of historical application be approved, & vnspiced
 writers, and this forme of gathering our grounds by most probable iudic-
 es and arguments, to be the perfectest way to discover the mysteries of this
 holy Revelation (as in truth it is) and yet doth think that I have not so ac-
 curately followed that order my selfe, as I have here prescribed it to others:
 Then and in that case, I am not onely contented, but earnestly I craue and
 exhort thee, and all other sup'ers hereof, whome God hath endued with
 greater benefits, to put hand to work, & follow this most perfect order, more
 accurately then I may attaine to: for verely, I do acknowledge myne owne
 imperfection, euen my tender memory and hard viterance: but sure I am, &
 experience shal I declare, that whosoever by this most perfect way and man-
 ner of exposition shall proceed, he shall fall vpon the same interpretation in
 substance, that I haue here set downe, and though now thou disagreeest, yet
 then shalt thou accord herewith in one veritie, without any substantiall differ-
 ence in effect or matter. I graunt indeede, and am sure, that in the style of
 wordes and viterance of language we shall greatly differ: for therein I do
 judge my selfe inferior to all men: So that scarcely in these high matters
 could I with long deliberation, finde wordes to expresse my minde: but this
 imperfection, seeing God perchance sendeth it, to make the greater perfe-
 ction in humilitie, and to beate downe vaine glorie, and that Moses & ma-
 ny great men haue lacked the eloquence of tongue: I trust charitable Chri-
 stians shall not disdain me therefore, but rather amende the same in their
 owne editions. Finally, by this my brotherly admonition, I hope you wil
 not give place vnto thy first conceiued wrath: so, that howsoeuer you at
 this first approaching disdaind these presents: yet now at thy more resolu'd
 reviewing hereof, I hope, and also protesteth, that in the feare of God you
 casting of all blasphemous reproches against me, and all captious sophismes
 against the truth, must either yeeld to the assured veritie of this worke, or
 then thy selfe set out the better exposition hereof, vpon these or more su-
 rer grounds: And I beseech the Almighty, the God of truth and vnitie, to
 bleesse that thy godly enterprise, and to vnite it with his truth: So shall we
 also please one another, and abide vnited in him, who in Trinitie is Vni-
 ted, and abides blessed for euer and euer. So fare you wel in the Lord, and
 growe in him, from rankour and reproche to Christian charitie, for euer.
Amen.

Your louing Friend in the Lord.

I. N.



HEREAFTER FOLLOWETH CERTAINE NOTABLE PROPHECIES

*agreeable to our purpose, extract out of the books of Sibyl-
la, whose authorities neither being so authentick, that
hitherto we could cite any of them in matters of scriptures,
neither so prophane that altogether we could omit them: We haue
therefore thought very meet, seuerally and a part to insert the same
here, after the end of this worke of holy scripture, because of the
famous antiquitie, approued veritie, and harmonieall consent-
ment thereof with the scriptures of God, and specially with the
18. Chapter of this holy Revelation.*

OUT OF THE SECOND BOOK OF

*the Oracles of Sibylla, beginning at this part accor-
ding to Castalso his Latine translation.*

--- hominum tum deniq; sæclum.

Existet decimum, quando qui sydera fecit, &c.

Faithfullie englished this way.

THere shal of men the tenth age then arise,
 When God who did the heauens high deuise,
 At whose presence, the earth doth quake and mooue,
 Of (a) Imagerie extinguish shall the loue:
 And shall of Rome raised on her (b) hilles seuen,
 The people shake. Then beis the strength downe dreuen
 Of her riches, whill (c) Vulcane in his ire
 Oft shall on her send furious flames of fire.

Apoc. 17. 9. &
23. Prop.

Apoc. 18. 17.

Apoc. 17. 16, &
18. 8. 9.

* Herby she noteth the inseparable Idolatrie of Rome
 in so much as Rome and hir Idolatrie, shal stand together
 ... fall together.

* Of these seuen hilles of Rome, read Apoc. 17. 9. and
 our 23. Proposition.

* Here, agreeable with the Revelation, doth she fore-
 warne the finall destruction of Rome, to be by fire, vsing
 here poetically the name of *Vulcane* expresse, for mock-
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ing of them and their Idol Gods, for she in all her books
acknowledgeth onely the true God.

OVT OF THE FIFT BOOK AT THIS PART.

De caelo veniet sydus magnum in mare magnum, &c.

Apo. 8. 8.

Apo. 18. &c.
propo. 23

Apo. 17. 6 & 18.

24.
Apo. 11. 2.

Apo. 17. 16.
& 18. &c.

Apo. 17. 5

Apo. 18. 7.

May. 47. 7. 9. 9.

Apo. 17. 6. &
18. 24.
Ira 47. 7. 8. &c.
Apo. 18. 7

Ira 47. &c.
Apo. 18. &c.

Apo. 19. 20.

From heauen there fell a great (a) star in the (b) sie,
And burnt it vp although both great and hie:
So beis burnt vp, and shall no longer stand,
Thou (c) Babylon of Italie the land:

Who murthereth Saints and many faithfull Iow,
Temples tread downe that did the trueth avow,
Yet thou O mischant suffer shall great paine,
As thou deseruest desert shall thou remaine:

Remaine shall thou desert for euer more,
Thy native soile henceforth thou shalt abhor:
For thou in (d) poyson hath delighted thee,
Mother of whoredome and adulterie:

And bougerie gainst nature nurishing,
A towne of ease in filth most flourishing:
Wicked, uniuert, unworthy to be named,
A towne of Latins utterly defamed:

As (e) Widowe wood, and Viper venomous,
Vpon thy banks thou shalt sit dolorous:
And (f) Tiber flood for thee his spouse shall mourne,
Thy mind is mad, thy hart for blood doth burne:

Thou doest misknowe Gods mind and might, for why
Onely I am (saieft thou) and who but I?
Eternall God, now wrack shall the and thyne,
In al the earth shall not rest but ruyne

A monument or yet a mark of thee,
Which thou hadst when God gaue prosperitie:
Thou mischant nowe fit soliter alone,
Hurld syne to hell with many grievous grone:

Where

OF SYBILLA.

Where thou shalt bide burning both bone and lyre,
Into that lake of furious flaming fyre.

^a This great star, Apoc. 8. 8. is called a mountain of fire,
& is there proued to mean, the multitude of fierce & fry
people that began alreedy the first destruction of Rome.

^b The sea is both proued, Apoc. 8. 8. note ^d thereof, to
meane *Italie*, as also here subsequently doth followe.

^c How this *Babylon* is *Rome*, we haue proued Prop. 23.
and consequentlie, must be of the land of *Italie*, as here
both maruelouslie & plainly this Prophetesse affirmeth.

^d How much the people of *Rome*, and all *Italie*, are incli-
ned to poisoning and priuie murthers, all men knowes,
in so much as vulgarlie we cal poison, an *Italian* posset.

^e Because as testifieth both Esay 47. 7. & Revel. 18. 7.
that she is a Queene and Lady, fornicating with many
vowers, and thinketh her selfe no widowe, therefore at
once say they there, as *Sibylla* doth here, she shal be made
a widow and desolate of all her vowers.

^f This is the flood that goeth through the towne of
Rome, bearing the name of *Tiber* to this day.

OVT OF THE SAME FIFT BOOK AT THIS PART

Italia infelix deserta infleta manebis, &c.

O Cursed and unhappie *Italie*,
Vnmeind or mourned for, barren shalt thou be:
To ground as greene, as wildernes unwrought,
To woods wild and bushes beis thou brought.

Apo. 18. 2

And thereafter saith shee
Stay and restraine ye (a) mother murtherers,
Your hands and hearts, O filthie furtherers
To bougie, like beasts abusing boyes,
Who women (e) chaste with villanie annoyes:
And maketh whores by your perswasion,
Overcomd by subtile solistation:
In thee the Sonne doth with his mother mell,

Apo. 17. 5

The

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The daughter wife doth with her Father dwell,
And Kings their (d) mouths polluted hath in thee,
In thee is found with beasts bougerie:

Apoc. 18. 2. & 6.

Sit dolorous down deplore thy paine with pitie,
Thou lecherous seat suppress, and sinfull citie:

^a Because that Nero, who was Emperour of Rome, murdered his mother, therefore here Sibylla stileth the whole Romanes after him, Mother murderers.

^b Who could more viuely describe by present history, the filthie vices of Rome, than here Sibylla doeth by her maruelous prophecie, for prooffe whereof, reade their owne histories.

^c To wit, chaste Lucretia, whome Sextus T. Aruns sonne to Tarq. Sup. the king of Rome, deforced filthily against her wil.

^d In mouing of Kings & Emperours to make oaths of maintenance, seruice and obedience to her, euen against God and his trueth.

OVT OF THE VII. BOOK AT THIS PART.

Roma ferox animi, post fracta Macedonis arma, &c.

Rome fierce in mind, whē (a) Grecians are down driuen,
Shall stellifie thy self up to the heauen.

But when thou thinkst thee in thy highest hight,
God shall tread downe thy sturdie strength and might:

Then shall I say when thou art dongen downe,
Sometime on his resounded thy renowne:

The (b) second time, O Rome againe to thee,
Hereafter yet I will speak seconde.

^a Alexander King of Macedonia, Monarche of world being dead, & the monarchie of the Grecians ended, then vpstart the Romans, and become monarch of the whole earth, and thereafter by the Pope they vsurped also the power of heauen.

^b For the greater emphasis she doubles the worde (secondly,

OF SIBYLLA.

condly) meaning thereby, of a first and of a seconde destruction of Rome, according to the which, she here pronounceth a first, and hereafter a second prophecie.

OVT OF THE VIII. BOOK AT THIS VERSE.

Par tibi de cælo sublimis vertice Roma, &c.

O Rome vpraised now with thy toppis hie,
The like ruine from heauen shall fall on thee:
Plaine beis thou made, down shall thy toppes turne,
And flaming fire all whollie shall thee burne:
Far shalt thou slit into an uncouth land,
Thy riches shall be reft out of thine hand:
In thy wall-steds shall Wolves and toddees conuene,
Wast shall thou be, as thou had neuer bene:
Where then shall be thy Oracles deuyned,
What golden gods shall keepe or saue thee syne:
What God I say of copper or of stone,
Where then shall be the consultation
Of thy Senate? What helps thy nobler race,
Of Saturne, Ioue or Rhea in this case:
Whose sensles soules and Idoles thou before,
Religiouslie did worship and adore:
Of whose greene granes, unhappie Crete auants,
Their figures dead up dost thou set like Sants:

Apoc. 18. 21

Apoc. 19. 16. &
18. 8. 9.

Apoc. 18. 17.
Apoc. 18. 2.
1er. 50. 39.

Isay 47. 11. 13.

Then followeth immediatly of the Pope.

When rung in thee hath (a) fifteen Emperours,
Of all the world that hath bene conquerours:
Then comes a King (b) a manifold crowne to beare,
Whose name shall be to (c) PONTI very neare.
A wicked (d) foote the world shall visitate,
Great gifts and goods then shall he impetrate:
Huge heapes of golde he shall haue into treasure,
With silver hid, and money without measure:

(c) Disco.

(e) Discovered things he shall loose and remit,
 Of (f) Magick art, well shall he knowe and wis
 The mysteries and secreet sorcerie,
 The mightie God he makes (g) a babe to be:
 And downe he shall tread all true worshipping,
 And at cheif heades of errors first begin
 His mysteries to al he shall expone,
 Then comes the time of mourning and of mone:
 For in a (h) roape his ending shall he make,
 The potent people, and the towne shall wrack:
 Thus shall they say, we knew and hoped ay,
 Sometime on vs should come this bitter day:
 The Fathers ould, and babes shal mourne for thee,
 Beholding then thy dolorous destinee:
 On Tiber banke lamenting sore thy case,
 Sadde shall they sit, with many loud alase.

^a Hauing before in the beginning of the fift booke,
 amongst other Emperours described the fiftenth Empe-
 rour *Adrianus*, with many of the same tokens wherewith
 here the Antichrist is described, *Sibylla* here sheweth, that
 this wicked Antichrist shall come after fifteen Emperours,
 expressely therby to put difference betwixt him and *Adri-*
anus, and not meaning thereby, that immediately after
 the fiftenth Emperour, came the wicked Antichrist.

^b *Adrianus* Emperour was before described with a sil-
 uer crown, and to be a good man, but where here shee
 describes this wicked man to weare a manyfold crowne
 called in Greeke *πολλικράνος*, she thereby expresseth and
 points out the Pope most liuely, who euer since *Constan-*
tine the Emperours daies, beareth a threefold crown, as
 the gift contained in the *Decret. dist. 96.* proports.

^c Where she describes *Adrianus* Emperour, shee saith
 not that his name is neere vnto *Pontus*, which is to say,
 neere to the Sea, but plainly saith shee, hee shall haue the
 name of the Sea: for where *Adrianus* was borne, the sea
 there

there is called the *Adriatick* or *Adriane* Sea, but here
 saith shee, this wicked man shall haue a name neere to
Ponti, meaning thereby plainly of the Pope, who is styled
Romanus Pontifex, or *Summus Pontifex*.

^d With his wicked foot doth he visit the world, both in
 treading downe Kinges and Princes vnder his feete,
 as he did to *Frederick Barbarossa* & *Henrie* the Emperours:
 as also in setting vp his foot to be visite, scene and kissed,
 as a relique and publick spectacle to the whole world.

^e Euen sinnes discovered by auricular confession shal
 he presume to loose and remit.

^f Hereof read *Platina* the Popes own secretarie, toge-
 ther with other true histories, who make mention of
 22. Necromantick Popes, & of eight Atheists, beside o-
 thers of horrible natures.

^g By representing God by stones, and carued stockes
 of bony Baby Iesus, and such like Idoles to the poore
 people to play them with, & many other vanities, where
 by he mocketh God, and would make God to seme as
 an ignorant barne.

^h This is vnperformed as yet, and seemes to meane of
 the last Pope, who shal make such a tragical end, his peo-
 ple, seate and towne being vtterly wracked.

And shortly after followeth

Lament shall you and mourne, laying aside,
 Thy (a) purple weede, imperiall robes of pride:
 And into sackcloth sitting sorrowfull,
 Repeat shalt thou thy plaintes pitifull:
 O rovall Rome, thou bragging Prince but Peere,
 Of Latine land the onely daughter deere:
 Pride but pompe ruyned shall remaine:
 Thou (b) once trode downe shalt neuer rise againe:
 For gone shall be the glore of that armie,
 That beareth the (c) Eagles in their enseignie:
 To whence then shall thy forces forward fair,

Apoc. 18. 19

Apoc. 18. 14. 21

What

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*What land with armes shall help thee any mair:
Yea, none now bound is to thy seruitude,
O misbant, &c.*

a How both Popes and Emperours of Rome, haue their robe royall of purple and skarlet, reade the Decret. dist. 96. as is said in the note & Apoc. 17.

b Shee speaketh not here of the wrackes that Rome sustained in times past, by the *Gatthes* and *Vandales*, for all these wrackes were repaired: but here shee speakes of that great wrack; that is yet to come, which neuer shalbe repaired, as is testified Apoc. 18. 14. 21. 22. 23.

c The Romane Emperours bears the double displaied Eagle in their badge.

And hereafter followeth.

Then endes the world, then comes the latter light,

Then God shall come to iudge his folk aright:

But first shall fall on Rome but resistance,

Apoc. 14. 8. 14.

Of Gods wrath the wofull vengeance

A wofull life a bloudie time shalbe,

Apoc. 17. 6. &
18 24.

Oh, people rude, Oh land of crueltie:

Thou litle lookst, nor doth regard aright,

How poore and bare thou first came in the light:

That to the like againe you should retorne,

And last before a dreidfull iudge should murne

IN summat conclusion, if thou *O Rome* alledges thy self reformed, and to beleue true Christianisme, then beleue Saint *Iohn* the Disciple, whome Christ loued, publickly here in this Reuelatiō proclaiming thy wrack. but if thou remaine Ethnick in thy priuate thoughts, beleueing the old Oracles of the *Sibylls* reuerently kept sometime in thy *Capitol*: then doth here this *Sibyll* proclaime also thy wrack. Repent therefore alwaies, in this thy latter breath, as thou louest thine aternall saluation, *Amen.*

FINIS.